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Science and Health

With

KEY *to* THE SCRIPTURES

By

MARY BAKER G. EDDY

President of Massachusetts Metaphysical College

AND

Pastor Emeritus of The First Church of Christ, Scientist,
Boston, Mass.

Three Hundred and Ninth Thousand

BOSTON, U.S.A.

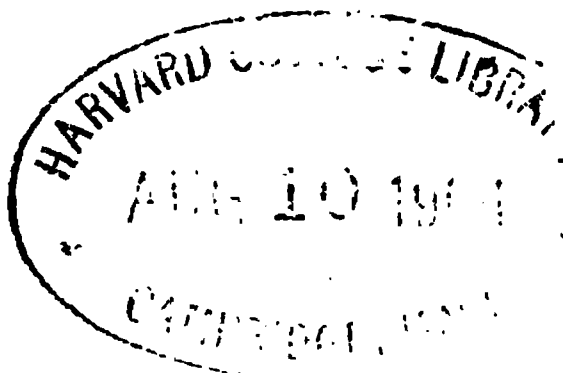
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YE shall know the truth, and the truth shall make you free.

JOHN viii. 32.

THERE is nothing either good or bad, but thinking makes it so.

SHAKESPEARE.

**I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.**

ANONYMOUS.

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P R E F A C E.

TO those leaning on the sustaining infinite, to-day 1
is big with blessings. The wakeful shepherd be-
holds the first faint morning beams, ere cometh the full 3
radiance of a risen day. So shone the pale star to the
prophet-shepherds; yet it traversed the night, and came
where, in cradled obscurity, lay the young child who 6
should redeem mortals, and make plain to human under-
standing the way of salvation. Now across a night of
error dawn the morning beams, and shines the guiding 9
star of Truth. The Wisemen are led to behold and
follow the daystar of divine Science, lighting the way
to eternal harmony. 12

The time for thinkers has come. Truth, independent
of doctrines and time-honored systems, knocks at the
portal of humanity. Contentment with the past and the 15
cold conventionality of materialism are crumbling away.
Ignorance of God is no longer the stepping-stone to
faith. The only guarantee of obedience is a right appre- 18
hension of Him whom to know aright is Life eternal.
Though empires fall, "The Lord shall reign forever."

A book introduces new thoughts, but cannot make 21
them speedily understood. It is the task of the sturdy
pioneer to hew the tall oak, and to cut the rough
granite. Future ages must declare what the pioneer 24
has accomplished.

Since the author's discovery of the adaptation of

1 Truth to the treatment of disease as well as of sin, her
system has been fully tested, and has not been found
3 wanting; but to reach the heights of Christian Science
man must live in obedience to its divine Principle. To
develop the full might of this Science, the discords of
6 corporeal sense must yield to the harmony of spiritual
sense; even as the science of sound corrects false tones
caught by the ear, and gives sweet concord to music.

9 Theology and physics teach that both Spirit and
matter are real and good; whereas the fact is that one is
good and real, and the other is its opposite. The ques-
12 tion, What is Truth? is answered by demonstration,—
by healing both disease and sin; and this shows that
Christian healing confers the most health and makes the
15 best men. On this basis Christian Science will have a
fair fight. Sickness has been fought for centuries by
doctors using material remedies; but the question arises.
18 Is there less sickness because of these practitioners? A
vigorous 'No' is the response deducible from two connate
facts,—the reputed longevity of the Antediluvians, and
21 the rapid multiplication and increased violence of diseases
since the flood.

In the author's work, RETROSPECTION AND INTRO-
24 SPECTION, may be found a biographical sketch, narrating
experiences which led her, in the year 1866, to the dis-
covery of the system which she denominated Christian
27 Science. As early as 1862 she began to write down and
give to friends the results of her Scriptural study, for
the Bible was her sole teacher; but these compositions
30 were crude,—the first steps of a child in the newly dis-
covered world of Spirit.

She also began to jot down her thoughts on the main

subject; but these jottings were only infantile lispings 1
of Truth. A child drinks in the outward world through
the eyes, and rejoices in the draught. He is as sure of 3
the world's existence as of his own; yet he cannot
describe it. He finds a few words, and with these he
stammeringly attempts the conveyance of his feeling. 6
Later, the tongue voices the more definite thought,
though still imperfectly.

So was it with the author. As a certain poet says of 9
himself, she "lisped in numbers, for the numbers came."
Certain essays written at that early date, are still in
circulation among her first pupils; but they are feeble 12
attempts to state the Principle and practice of Christian
healing, and are not complete nor satisfactory expositions
of Truth. To-day, though rejoicing in some progress, 15
she finds herself still a willing disciple at the heavenly
gate, waiting for the Mind of Christ.

Her first pamphlet on Christian Science was copy- 18
righted in 1870; but it did not appear in print until
1876, as she had learned that this Science must be de-
monstrated by healing, before a work on the subject 21
could be profitably studied. From 1867 until 1875
copies were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she 24
made copious notes of Scriptural exposition, which
have never been published. This was between the years
1867 and 1868. These efforts show her ignorance of 27
the great subject up to that time, and the degrees by
which she came at length to the solution of the stupen-
dous Life-problem; but she values them as a parent 30
may treasure the memorials of a child's growth, and
would not have them changed.

1 The first edition of SCIENCE AND HEALTH was pub-
lished in 1875. Various books on mental healing have
3 since been issued, most of which are incorrect in theory
and filled with plagiarisms from SCIENCE AND HEALTH.
They regard the human mind as a healing agent;
6 whereas this mind is not a factor in the Principle of
Christian Science. A few books, however, which are
based on this book, are useful.

9 The author has not compromised conscience to suit
the general drift of thought, but bluntly and honestly
given the text of Truth. There has been no effort on
12 her part to embellish, elaborate, or treat in full detail so
infinite a theme. By thousands of well-authenticated
cases of healing, herself and her students have proven
15 the worth of her teachings. These for the most part
have been cases abandoned as hopeless by regular medi-
cal attendants. Few invalids will turn to God till all
18 physical supports have failed, because there is so little
faith in His disposition and power to heal disease.

The divine Principle of healing is proven in the
21 personal experience of any sincere seeker of Truth. Its
purpose is good, and its practice is more safe and potent
than that of any other sanitary method. The unbiased
24 Christian thought is soonest touched by Truth, and con-
vinced of it. Those only quarrel with her method who
have not understood her meaning, or discerning the
27 truth, come not to the light lest their works should be
reproved. No intellectual proficiency is requisite in the
learner, but sound morals are most desirable.

30 Many imagine that the phenomena of physical healing
in Christian Science present only a phase of the action
of the human mind, which in some unexplained way

results in the cure of sickness. On the contrary, Chris- 1
 tian Science rationally explains that all other pathologi-
 cal methods are the fruits of human faith in matter,— 3
 in the workings, not of Spirit, but of the fleshly mind,
 which must yield to Science.

The physical healing of Christian Science results now, 6
 as in Jesus' time, from the operation of divine Principle,
 before which sin and disease lose their reality in human
 consciousness, and so disappear as naturally and as 9
 necessarily as darkness gives place to light, and sin to
 reformation. Now, as then, his mighty works are not
 supernatural, but supremely natural. They are the sign 12
 of Immanuel, or "God with us,"—a divine influence
 ever present in human consciousness, and repeating it-
 self coming now again, as was promised aforetime, 15

To preach deliverance to the captives [of sense],
 And recovering of sight to the blind,
 To set at liberty them that are bruised. 18

When God called her to proclaim His Gospel to this
 age, there came also the charge to plant and water His
 vineyard. 21

The first school of Christian Science Mind-healing
 was begun by the author in Lynn, Massachusetts, about
 the year 1867, with only one student. In 1881, she 24
 opened the Massachusetts Metaphysical College, in Bos-
 ton, under the seal of the Commonwealth,—a law rela-
 tive to colleges having been passed, which enabled her 27
 to get this institution chartered for medical purposes.
 No charters were granted to Christian Scientists for
 such institutions after 1883; and up to that date, hers 30
 was the only College of this character which had ever

1 been established in the United States, where Christian
Science was first introduced.

3 During seven years over four thousand students were
taught by the author in this College. Meanwhile she
was pastor of the first established Church of Christ,
6 Scientist; President of the first Christian Scientist Asso-
ciation, convening monthly; publisher of her own works;
and (for a portion of this time) sole editor and publisher
9 of the Christian Science Journal, the first periodical
issued by Christian Scientists. She closed her College,
October 29, 1889, in the height of its prosperity, with a
12 deep-lying conviction that the next two years of her life
should be given to the preparation of the revision, in 1891,
of SCIENCE AND HEALTH. She retained her charter,
15 and, as its President, reopened the College in 1899 as
auxiliary to her church.

In the spirit of Christ's charity, — as one who "hopeth
18 all things, endureth all things," and is joyful to bear
consolation to the sorrowing, and healing to the sick, —
she commits these pages to honest seekers for Truth.

MARY BAKER G. EDDY.

*NOTE. — The author takes no patients,
and declines medical consultation.*

SCIENCE AND HEALTH.

CHAPTER I.

PRAYER.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Your Father knoweth what things ye have need of, before ye ask Him. —
CHRIST JESUS.

THE prayer that reclaims the sinner and heals the 1
sick, is an absolute faith that all things are
possible to God, — a spiritual understanding of Him, — 3
an unselfed love. Regardless of what another may say
or think on this subject, I speak from experience.
Prayer, watching, and working, combined with self- 6
immolation, are God's gracious means for accomplishing
whatever has been done successfully for the Christiani-
zation and health of mankind. 9

Thoughts unspoken are not unknown to the divine
Mind. Desire is prayer; and no loss can occur from
trusting God with our desires, that they may be moulded 12
and exalted before they take form in audible word, and
in deeds.

1 What are the motives for prayer? Do we pray to
 make ourselves better, or to benefit those who hear us ;
 3 **Right** to enlighten the infinite, or to be heard of
motives. men? Are we benefited by praying? Yes,
 the desire which goes forth hungering after righteousness
 6 is blessed of our Father, and it does not return unto us
 void.

God is not moved by the breath of praise to do more
 9 than He has already done ; nor can the infinite do less
 than bestow all good, since He is unchanging
 12 **Deity un-** wisdom and Love. We can do more for our-
changeable. selves by humble fervent petitions ; but the All-loving
 does not grant them simply on the ground of lip-service,
 for He already knows all.

15 Prayer cannot change the Science of being, but it does
 bring us into harmony with it. Goodness reaches the
 demonstration of Truth. A request that another may
 18 work for us never does our work. The habit of
 pleading with the divine Mind, as one pleads with a
 human being, perpetuates the belief in God as hu-
 21 manly circumscribed, — an error which impedes spiritual
 growth.

God is Love. Can we ask Him to be more? God is
 24 intelligence. Can we inform the infinite Mind, or tell
 Him anything He does not already compre-
 27 **God's** hend? Do we hope to change perfection?
standard. Shall we plead for more at the open fount, which
 always pours forth more than we receive? The un-
 spoken desire does bring us nearer the source of all
 30 existence and blessedness.

Asking God to be God is a vain repetition. God
 is "the same yesterday, and to-day, and forever;" and

He who is immutably right will do right, without being 1
reminded of His province. The wisdom of man is not
sufficient to warrant him in advising God. 3

Who would stand before a blackboard, and pray the
principle of mathematics to work out the problem?
The rule is already established, and it is our 6
task to work out the solution. Shall we ask The spiritual
mathematics.
the divine Principle of all goodness to do His own
work? His work is done; and we have only to avail 9
ourselves of God's rule, in order to receive the blessing
thereof.

The Divine Being must be reflected by man, — else man 12
is not the image and likeness of the patient, tender, and
true, the one “altogether lovely;” but to understand
God is the work of eternity, and demands absolute con- 15
secration of thought and energy.

How empty are our conceptions of Deity! We admit
theoretically that God is good, omnipotent, omnipresent, 18
infinite, and then we try to give information Prayerful
ingratitude.
to this infinite Mind; and plead for unmerited
pardon, and a liberal outpouring of benefactions. Are we 21
really grateful for the good already received? Then we
shall avail ourselves of the blessings we have, and thus
be fitted to receive more. Gratitude is much more than 24
a verbal expression of thanks. Action expresses more
gratitude than speech.

If we are ungrateful for Life, Truth, and Love, and 27
yet return thanks to God for all blessings, we are insin-
cere; and incur the sharp censure our Master pronounces
on hypocrites. In such a case the only acceptable prayer 30
is to put the finger on the lips and remember our bless-
ings. While the heart is far from divine Truth and

1 Love, we cannot conceal the ingratitude of barren lives,
for God knoweth all things.

3 What we most need is the prayer of fervent desire
for growth in grace, expressed in patience, meekness,
6 **Efficacious** love, and good deeds. To keep the command-
petitions. ments of our Master and follow his example,
is our proper debt to him, and the only worthy evidence
of our gratitude for all he has done. Outward worship
9 is not of itself sufficient to express loyal and heartfelt
gratitude, since he has said: "If ye love me, keep my
commandments."

12 The habitual struggle to be always good, is unceasing
prayer. Its motives are made manifest in the blessings
they bring, — which, if not acknowledged in audible
15 words, attest our worthiness to be made partakers of Love.

Simply asking that we may love God will never make
us love Him; but the longing to be better and holier, —
18 **Watchfulness** expressed in daily watchfulness, and in striving
requisite. to assimilate more of the divine character, —
this will mould and fashion us anew, until we awake in
21 His likeness. We reach the Science of Christianity
through demonstration of the divine nature; but in this
wicked world goodness will "be evil spoken of," and
24 patience must work experience.

Audible prayer can never do the works of spiritual
understanding, which regenerates; but silent prayer,
27 **Veritable** watchfulness, and devout obedience, enable
devotion. us to follow Jesus' example. Long prayers,
superstition, and creeds, may clip the strong pinions of
30 love, and clothe religion in human robes. They mate-
rialize worship, hinder the Spirit, and keep man from
demonstrating his power over error.

Sorrow for wrong-doing is but one step towards re- 1
 form, and the very easiest step. The next and great
 step required by wisdom is the test of our **Sorrow and** 3
 sincerity, — namely, reformation. To this **reformation.**
 end we are placed under the stress of circumstances.
 Temptation bids us repeat the offence, and woe comes 6
 in return for what is done. So it will ever be, till we
 learn that there is no discount in the law of justice, and
 that we must pay “the uttermost farthing.” The meas- 9
 ure ye mete “shall be measured to you again,” and it
 will be full “and running over.”

Saints and sinners get their full award, but not al- 12
 ways in this world. The followers of Christ drank his
 cup. Ingratitude and persecution filled it to the brim ;
 but God pours the riches of His love into the under- 15
 standing and affections, giving us strength according to
 our day. Sinners flourish “like a green bay tree ;” but,
 looking farther, the Psalmist could see their end, — 18
 namely, the destruction of sin through suffering.

Prayer is not to be used, as a confessional, to cancel
 sin. This error would impede true religion. Sin is for- 21
 given, only as it is destroyed by Christ, — **Cancellation**
 Truth and Life. If prayer nourishes the **of human sin.**
 belief that sin is cancelled, and that man is made better 24
 by merely praying, it is an evil. He grows worse who
 continues in sin because he thinks himself forgiven.

An apostle says that the Son of God [Christ] came to 27
 “destroy the *works* of the devil.” We should follow
 our divine Exemplar, and seek the destruction **Diabolism**
 of all evil works, error and disease included. **destroyed.** 30
 We cannot escape the penalty due for sin. The Scrip-
 tures say, that if we deny Christ, “he also will deny us.”

- 1 The divine Love corrects and governs man. Men
 may pardon, but this divine Principle alone reforms the
 3 **Pardon and** sinner. God is not separate from the wisdom
amendment. He bestows. The talents He gives we must
 improve. Calling on Him to forgive our work, badly
 6 done or left undone, implies the vain supposition that
 we have nothing to do but to ask pardon, and that after-
 wards we shall be free to repeat the offence.
- 9 To cause suffering, as the result of sin, is the means
 of destroying sin. Every supposed pleasure in sin will
 furnish more than its equivalent of pain, until belief in
 12 material life and sin is destroyed. To reach heaven,
 the harmony of being, we must understand the divine
 Principle of being.
- 15 "God is Love." More than this we cannot ask;
 higher we cannot look; farther we cannot go. To
 18 **Mercy with-** suppose that God forgives or punishes sin,
out partiality. according as His mercy is sought or un-
 sought, is to misunderstand Love and make prayer the
 safety-valve for wrong-doing.
- 21 Jesus uncovered and rebuked sin before he cast it out.
 Of a sick woman he said that Satan had bound her;
 24 **Divine** and to Peter he said, "Thou art an offence
severity. unto me." He came teaching and showing
 men how to destroy sin, sickness, and death. He said
 of the fruitless tree, "It is hewn down."
- 27 It is believed by many that a certain magistrate, who
 lived in the time of Jesus, left this record: "His rebuke
 is fearful." The strong language of our Master confirms
 30 this description.

The only civil sentence which he had for error was,
 "Get thee behind me, Satan." Still stronger evidence

that Jesus' reproof was pointed and pungent is in his 1
own words, — showing the necessity for such forcible
utterance, when he cast out devils and healed the sick 3
and sinful. The relinquishment of error deprives material
sense of its false claims.

Audible prayer is impressive; it gives momentary 6
solemnity and elevation to thought; but does it produce
any lasting benefit? Looking deeply into Audible
these things, we find that "a zeal . . . not praying. 9
according to knowledge," gives occasion for reaction un-
favorable to spiritual growth, sober resolve, and whole-
some perception of God's requirements. The motives 12
for verbal prayer may embrace too much love of applause
to induce or encourage Christian sentiment.

Physical sensation, not Soul, produces material ecstasy, 15
and emotions. If spiritual sense always guided men at
such times, there would grow out of those Emotional
ecstatic moments a higher experience and a utterances. 18
better life, with more devout self-abnegation, and purity.
A self-satisfied ventilation of fervent sentiments never
makes a Christian. God is not influenced by man. The 21
"divine ear" is not an auditorial nerve. It is the all-
hearing and all-knowing Mind, to whom each want of
man is always known, and by whom it will be supplied. 24

The danger from audible prayer is, that it may lead us
into temptation. By it we may become involuntary 27
hypocrites, uttering desires which are not
real, and consoling ourselves in the midst of Danger
sin, with the recollection that we have prayed from audible
over it, — or mean to ask forgiveness at some later day. 30
Hypocrisy is fatal to religion.

A wordy prayer may afford a quiet sense of self-justi-

1 fication, though it makes the sinner a hypocrite. We
 never need despair of an honest heart; but there is little
 3 hope for those who only come spasmodically face to face
 with their wickedness, and then seek to hide it. Their
 prayers are indexes which do not correspond with their
 6 character. They hold secret fellowship with sin; and
 such externals are spoken of by Jesus as "like unto
 whited sepulchres . . . full of all uncleanness."

9 If a man, though apparently fervent and prayerful, is
 impure, and therefore insincere, what must be the
 comment upon him? If he had reached the
 12 **Aspiration** loftiness of his prayer, there would be no
and love. occasion for such comment. If we feel the aspiration,
 humility, gratitude, and love which our words express, —
 15 this God accepts; and it is wise not to try to deceive our-
 selves or others, for "there is nothing covered that shall
 not be revealed." Professions and audible prayers are
 18 like charity in one respect, — they "cover the multitude
 of sins." Praying for humility, with whatever fervency
 of expression, does not always mean a desire for it. If
 21 we turn away from the poor, we are not ready to receive
 the reward of Him who blesses the poor. We confess
 to having a very wicked heart, and ask that it may be
 24 laid bare before us; but do we not already know more of
 this heart than we are willing to have our neighbor see?

We ought to examine ourselves, and learn what is the
 27 affection and purpose of the heart; for this alone can
 show us what we honestly are. If a friend
 30 **Searching** rebuke patiently, and credit what is said? Do we not
the heart. rather give thanks that we are "not as other men"?
 During many years the author has been most grateful for

merited rebuke. The sting lies in unmerited censure, — 1
in the falsehood which does no one any good.

The test of all prayer lies in the answer to these ques- 3
tions: Do we love our neighbor better because of this
asking? Do we pursue the old selfishness, ^{Summit of}
satisfied with having prayed for something ^{aspiration.} 6
better, though we give no evidence of the sincerity of
our requests by living consistently with our prayer? If
selfishness has given place to kindness, we shall regard 9
our neighbor unselfishly, and bless them that curse us;
but we shall never meet this great duty by simply ask-
ing that it may be done. There is a cross to be taken 12
up, before we can enjoy the fruition of our hope and
faith.

Dost thou "love the Lord thy God with all thy heart, 15
and with all thy soul, and with all thy mind"? This
command includes much, — even the surren- ^{Practical}
der of all merely material sensation, affection ^{religion.} 18
and worship. This is the El Dorado of Christianity.
It involves the Science of Life, and recognizes only the
divine control of Spirit, wherein Soul is our master, and 21
material sense and human will have no place.

Are you willing to leave all for Christ, for Truth, and
so be counted among sinners? No! Do you really desire 24
to attain this point? No! Then why make
long prayers about it, and ask to be Christians, ^{The chalice}
^{sacrificial.}
since you care not to tread in the footsteps of our dear 27
Master? If unwilling to follow his example, wherefore
pray with the lips that you may be partakers of his
nature? Consistent prayer is the desire to do right. 30
Prayer means that we desire to, and will, walk in the
light so far as we receive it, even though with bleeding

1 footsteps, and waiting patiently on the Lord, will leave
our real desires to be rewarded by Him.

3 The world must grow to the spiritual understanding of
prayer. If good enough to profit by Jesus' cup of earthly
sorrows, God will sustain us under these sorrows. Until
6 we are thus divinely qualified, and willing to drink his
cup, millions of vain repetitions will never pour into
prayer the unction of Spirit, in demonstration of power,
9 and "with signs following." Christian Science reveals
a necessity for overcoming the world, the flesh and evil,
and thus destroying all error.

12 Seeking is not sufficient. It is striving which enables
us to enter. Spiritual attainments open the door to a
higher understanding of the divine Life.

15 One of the forms of worship in Thibet is to carry a
praying-machine through the streets, and stop at the
doors to earn a penny by grinding out a
18 ^{Perfunctory} prayers. prayer; while the advance guard of progress
has paid for prayer the price of prosecution.

Experience teaches us that we do not always receive
21 the blessings we ask for in prayer. There is some mis-
^{Asking} apprehension of the source and means of all
^{amiss.} goodness and blessedness, or we should cer-
24 tainly receive what we ask for. The Scriptures say:
"Ye ask, and receive not, because ye ask amiss, that ye
may consume it upon your lusts." What we desire and
27 ask for, it is not always best for us to receive. In this
case infinite Love will not grant the request. Do you
ask wisdom to be merciful, and not punish sin? Then
30 "ye ask amiss." Without punishment, sin would mul-
tiply. Jesus' prayer, "forgive us our debts," specified

also the terms of forgiveness. When forgiving the adul- 1
terous woman he said, "Go, and sin no more."

A magistrate sometimes remits the penalty, but this 8
may be no moral benefit to the criminal; and at best, it
only saves him from one form of punishment. Remission
of penalty. 6
The moral law, which has the right to acquit
or condemn, always demands restitution, before mortals
can "go up higher." Broken law brings penalty, in
order to compel this progress. 9

Mere legal pardon (and there is no other, for divine
Principle never pardons our sins or mistakes till they
are corrected) leaves the offender free to re- Truth anni- 12
hilates error.
peat the offence; if, indeed, he has not already
suffered sufficiently from vice to make him turn from it
with loathing. Truth bestows no pardon upon error, 15
but wipes it out in the most effectual manner. Jesus
suffered for our sins, not to annul the divine sentence
against an individual's sin, but to show that sin must 18
bring inevitable suffering.

Petitions only bring to mortals the results of their own
faith. We know that a desire for holiness is requisite 21
in order to gain it; but if we desire holiness Desire for
holiness.
above all else, we shall sacrifice everything
for it. We must be willing to do this, that we may 24
walk securely in the only practical road to holiness.
Prayer alone cannot change the unalterable Truth, or
give us an understanding of it; but prayer coupled with 27
a fervent habitual desire to know and do the will of God
will bring us into all Truth. Such a desire has little
need of audible expression. It is best expressed in 30
thought and life.

"The prayer of faith shall save the sick," says the

- 1 Scripture. What is this healing prayer? A mere
 request that God will heal the sick has no power to
 3 **Prayer for** gain more of the divine presence than is
 the sick. always at hand. The beneficial effect of such
 prayer for the sick is on the human mind, making it act
 6 more powerfully on the body through a blind faith in
 God. This, however, is one belief casting out another,
 — a belief in the unknown casting out a belief in sick-
 9 ness. It is neither Science nor Truth itself which does
 this; nor is it the human understanding of the divine
 healing Principle as manifested in Jesus, whose humble
 12 prayers were deep and conscientious protests of Truth,—
 of man's likeness to God, his unity with Truth and
 Love.
- 15 Prayer to a corporeal God affects the sick like a drug,
 having no efficacy of its own, but borrowing its power
 from human faith and belief. The drug does nothing,
 18 because it has no intelligence. It is a mortal belief, not
 divine Principle or Love, which causes a drug to be
 apparently either poisonous or sanative.
- 21 This common custom of praying for the recovery of
 the sick, finds help in blind belief; whereas help should
 come from the enlightened understanding. Changes
 24 in belief may go on indefinitely; but they are the mer-
 chandise of human thought, and not the outgrowth of
 divine Science.
- 27 Does Deity interpose in behalf of one worshipper, and
 yet not help another who offers the same measure of
 prayer? If the sick recover because they
 30 **Love impartial** pray, or are prayed for audibly, only petition-
 and universal. ers (*per se* or by proxy) should get well. Now in divine
 Science, wherein prayers are mental, *all* may avail them-

selves of God as "a very present help in trouble." Love 1
is impartial and universal in its adaptation and bestow-
als. It is the open fount which cries, "Ho, every one 3
that thirsteth, come ye to the waters."

In public prayer we often go beyond our convictions,
beyond the honest standpoint of fervent desire. If we 6
are not secretly yearning and openly striving Public ex-
aggerations. for the accomplishment of all we ask, our
prayers are "vain repetitions," such as the heathen use. 9
If our petitions are sincere, we labor for what we ask;
and our Father, who seeth in secret, will reward us
openly. Can the mere public expression of our desires 12
increase them? Do we gain the omnipotent ear sooner
by words than by thoughts? Even if prayer is sin-
cere, God knows our need before we tell Him or our 15
fellow-beings about it. If we cherish the desire hon-
estly and silently and humbly, God will bless it, and
we shall incur less risk of overwhelming our real wishes 18
in a torrent of words.

• If we pray to God as a corporeal person, this will pre-
vent us from relinquishing the human doubts and fears 21
which attend such a belief; and so we cannot Corporeal
ignorance. grasp the wonders wrought by infinite, incor-
poreal Love, to whom all things are possible. Because 24
of human ignorance of the divine Principle, Love, the
Father of all is represented as a corporeal creator; hence
men recognize themselves as merely physical, and are 27
ignorant of man as His image or reflection, and of
man's eternal incorporeal existence. The world of error
is ignorant of the world of Truth, — blind to the reality 30
of man's existence, for the world of sensation is ignorant
of life in Soul not in body.

- 1 If we are sensibly with the body, and regard omnipo-
 2 tence as a corporeal, material person, whose ear we would
 3 ^{Bodily} gain, we are not "absent from the body," and
 4 ^{presence.} "present with the Lord," in the demonstra-
 5 tion of Spirit. We cannot "serve two masters." To
 6 be "present with the Lord" is not to have mere emo-
 7 tional ecstasy or faith, but to have the actual demonstra-
 8 tion and understanding of Life as revealed in Christian
 9 Science. To be "with the Lord" is to be in obedience
 10 to the law of God, to be absolutely governed by divine
 11 Love, by Spirit, not by matter.
- 12 Become conscious for a single moment that Life and
 13 intelligence are purely spiritual, — neither in nor of
 14 ^{Spiritualized} matter, — and the body will then utter no
 15 ^{consciousness.} complaints. If suffering from a belief in
 16 sickness, you will find yourself suddenly well. Sorrow
 17 is turned into joy when the body is controlled by spir-
 18 itual Life, Truth, and Love. Hence the hope of the
 19 promise Jesus bestows: "He that believeth on me,
 20 the works that I do shall he do also; . . . because I
 21 go unto my Father," — [because the Ego is absent from
 22 the body, and present with Truth and Love.] The
 23 Lord's Prayer is the prayer of Soul, not of material
 24 sense.

Entirely separate from the belief and dream of mate-
 rial living, is the Life divine, revealing spiritual under-
 27 standing and the consciousness of man's dominion over
 the whole earth. This understanding casts out error
 and heals the sick, and with it you may speak "as one
 30 having authority."

"When thou prayest, enter into thy closet, and, when
 thou hast shut thy door, pray to thy Father which is in

secret; and thy Father, which seeth in secret, shall re- 1
ward thee openly."

So spake Jesus. The closet typifies the sanctuary of 3
Spirit, whose door shuts out sinful sense but opens to
Truth, Life, and Love. Closed to error, it is
open to Truth, and *vice versa*. The Father ^{Spiritual} ^{sanctuary.} 6
in secret is unseen to the physical senses; but He
knows all things, and rewards according to motives,
not according to speech. To enter into the heart of 9
prayer, the door of the erring senses must be closed.
Lips must be mute and materialism silent, that man
may have audience with Spirit, the divine Principle, 12
Love, which destroys all error.

In order to pray aright, we must enter into the closet
and shut the door. We must close the lips and silence 15
the material senses. In the quiet sanctuary ^{Effectual} ^{invocation.}
of earnest longings, we must deny sin and
plead God's allness. We must resolve to take up the 18
cross, and go forth with honest hearts, to work and
watch for wisdom, Truth, and Love. We must "pray
without ceasing." Such prayer is answered, inasmuch 21
as we put our desires into practice. The Master's in-
junction is, that we pray in secret, and let our lives
attest our sincerity. 24

Christians rejoice in secret beauty and bounty, hidden
from the world, but known to God. Self-forgetfulness,
purity, and affection, are constant prayers. ^{Trustworthy} ^{beneficence.} 27
Practice, not profession, — understanding, not
belief, — gain the ear and right hand of omnipotence;
and they assuredly call down infinite blessings. Trust- 30
worthiness is the foundation of enlightened faith. With-
out a fitness for holiness we cannot receive it.

1 A great sacrifice of material things must precede this
 advanced spiritual understanding. The highest prayer
 3 ^{Loftiest} is not one of faith merely; it is demonstra-
^{adoration.} tion. Such prayer heals sickness, and must
 destroy sin and death. It distinguishes between the
 6 falsity of sinful sense and Truth that is sinless.

Our Master taught his disciples one brief prayer,
 which we name, after him, the Lord's Prayer. Our Mas-
 9 ^{The prayer of} ter said, "After this manner therefore pray
^{Jesus Christ.} ye," and then he gave that prayer which cov-
 ers all human needs. There is indeed some doubt
 12 among Bible scholars, whether the last line is not an
 addition to the prayer, by a later copyist; but this does
 not affect the meaning of the prayer itself.

15 In the phrase, "Deliver us from evil," the original
 properly reads, "Deliver us from the evil one." This
 reading strengthens our scientific apprehension of the
 18 petition; for Christian Science teaches us that "the evil
 one," or one evil, is but another name for the first lie
 and all liars.

21 Only as we rise above all material sensuousness and
 sin, can we reach the heaven-born aspiration and spir-
 itual consciousness which is indicated in the Lord's
 24 Prayer, and instantaneously heals the sick.

Here let me give what I understand to be the spiritual
 sense of the Lord's Prayer:

27 Our Father which art in heaven,
Our Father-Mother God, all-harmonious,
 Hallowed be Thy name.

30 *Adorable One.*

Thy kingdom come.

Thy kingdom is within us, Thou art ever-present.

Thy will be done in earth, as it is in heaven. 1

*Enable us to know, — as in heaven, so on earth, — God is
supreme.* 3

Give us this day our daily bread ;

Give us grace for to-day ; feed the famished affections ;

And forgive us our debts, as we forgive our debtors. 6

And infinite Love is reflected in love ;

And lead us not into temptation, but deliver us from evil ;

*And Love leadeth us not into temptation, but delivereth us from
sin, disease, and death.* 9

For Thine is the kingdom, and the power, and the glory,
forever. 12

For God is now and forever all Life, Truth, and Love.

CHAPTER II.

ATONEMENT AND EUCHARIST.

And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.

For Christ sent me not to baptize, but to preach the Gospel. — PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.

1 **A**TONEMENT is the exemplification of man's unity
with God, whereby he reflects divine Truth, Life,
3 and Love. Jesus of Nazareth taught and demonstrated
this oneness with the Father, and for this we owe him
endless homage. His mission was both indi-
6 **Divine oneness.** vidual and collective. He did Life's work
aright, not only in justice to himself, but in mercy to
mortals, — to show them how to do theirs, but not to do
9 it for them or relieve them of a single responsibility.
He acted boldly, against the accredited evidence of the
senses, against Pharisaical creeds and practices, and re-
12 futed all opponents with his healing power.

The atonement of Christ reconciles man to God, not
God to man; for the divine Principle of Christ is God,
and how can God propitiate Himself? How
15 **Human re-** can the Christ-heart reach higher than itself?
conciliation.

The fountain can rise no higher than its source. Christ
18 could conciliate no nature above his own, derived from

the eternal Love. It was therefore Christ's purpose to 1
reconcile man to God, not God to man. Love and
Truth are not at war with God's image and likeness. 3
Man cannot exceed divine Love, and so atone for him-
self. Even Christ could not reconcile Truth to error,
for they are irreconcilable. Jesus aided in reconciling 6
man to God, by giving man a truer sense of Love, the
divine Principle of his teachings, which would redeem
man from under the law of matter, sin, and death, by the 9
law of Spirit, — the law of divine Love.

The Master forbore not to speak the whole truth,
declaring precisely what would destroy sickness, sin, 12
and death; although his teaching set households at
variance, and brought to their material beliefs not peace,
but a sword. 15

Every pang of repentance and suffering, every effort
for reform, every good thought and deed, will help us to
understand Jesus' atonement for sin, and aid 18
its efficacy; but if the sinner continues to Efficacious
repentance.
pray and repent, sin and be sorry, he hath little part in
the atonement, — in the *at-one-ment* with God, — for he 21
lacks the practical repentance which reforms the heart,
and enables man to do the will of wisdom. Those who
cannot demonstrate, at least in part, the divine Principle 24
of the teachings and practice of our Master, have no part
in God. If living in disobedience to Him, we ought
to feel no security, although God is good and man is 27
repentant.

Jesus urged the commandment, "Thou shalt have no
other gods before me," which may be rendered: 30
Thou shalt have no belief of Life as mortal; Jesus' sin-
less career.
thou shalt not know evil, for there is one Life, — even

1 God, good. He rendered "unto Cæsar the things
which are Cæsar's, and unto God the things that are
3 God's." He finally paid no homage to forms of doctrine
or theories of man, but acted and spake as he was
moved, not by spirits, but by Spirit.

6 To the ritualistic priest and hypocritical Pharisee he
said, "The publicans and the harlots go into the king-
dom of God before you." His history made a new
9 calendar, which we call the Christian era; but he estab-
lished no ritualistic worship. He knew that men can be
baptized, partake of the Eucharist, support the clergy,
12 observe the Sabbath, make long prayers, and yet be
sensual and sinful.

Jesus bore our infirmities; he knew the error of mortal
15 belief, and "with his stripes [the rejection of error]
Perfect example. -we are healed." "Despised and rejected of
men," returning blessing for cursing, he taught
18 mortals the opposite of themselves, even the nature of
God; and when error felt the power of Truth, the
scourge and the cross awaited the great Teacher. Yet he
21 swerved not, well knowing that to obey the divine order
and trust God, saves retracing and traversing anew the
path from sin to holiness.

24 Material belief is slow to acknowledge what the
spiritual fact implies. The truth is the centre of all
religion. It commands sure entrance into the
27 Behest of the cross. realm of Love. St. Paul wrote, "Let us lay
aside every weight, and the sin which doth so easily
beset us, and let us run with patience the race that is
30 set before us;" that is, put aside material self and
sense, and seek the divine Principle and Science of all
healing.

If Truth is overcoming error in your daily walk and 1
 conversation, you can finally say, "I have fought a good
 fight . . . I have kept the faith," because you 3
 are a better man. This is having our part in ^{Moral}
 the at-one-ment with Truth and Love. Christians do ^{victory.}
 not continue to labor and pray, expecting, because of 6
 another's goodness, suffering, and triumph, that they
 shall thus reach his harmony and reward.

If the disciple is advancing spiritually, he is striving 9
 to enter in, he constantly turns away from material
 sense, and looks towards the imperishable things of
 Spirit. If honest, he will be in earnest from the start, 12
 and so gain a little each day in the right direction, till
 at last he finishes his course with joy.

If my friends are going to Europe, while I am *en route* 15
 for California, we are not journeying together. We have
 separate time-tables to consult, different routes ^{Inharmonious}
 to pursue. Our paths have diverged at the ^{travellers.} 18
 very outset, and we have little opportunity to help each
 other. On the contrary, if my friends pursue my course,
 we have the same railroad guides, and our mutual in- 21
 terests are identical; or, if I take up their line of
 travel, they will help me on, and our companionship
 may continue. 24

Being in sympathy with matter, the worldly man is at
 the beck and call of error, and will be attracted thither-
 ward. He is like a traveller going westward, ^{Zigzag} 27
 for a pleasure-trip. The company is alluring ^{course.}
 and the pleasures exciting. After following the sun for
 six days, he turns east on the seventh, — satisfied, if he 20
 can only imagine himself drifting in the opposite direc-
 tion. By-and-by, ashamed of his zigzag course, he would

1 like to borrow the passport of some wiser pilgrim, thinking thereby to find and follow the right road once more.

3 Vibrating like a pendulum between sin and the hope of forgiveness, — selfishness and sensuality causing constant
 6 ^{Moral} retrogression. retrogression, — our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; 9 and through Christ's precious love these efforts are crowned with success.

“Work out your own salvation,” is the demand of 12 Life and Love; for to this end God worketh with you.

15 ^{Wait for reward.} “Occupy till I come!” Wait for your reward, and “be not weary in well doing.” If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

18 When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from 21 temptation, for Love means that we shall be tried and purified.

Final deliverance from error — whereby we rejoice in 24 immortality, boundless freedom, and sinless sense — is neither reached through paths of flowers, nor
 27 ^{Deliverance not vicarious.} by pinning one's faith without works, to another's vicarious effort. Whosoever believeth that wrath is righteous, or that divinity is appeased by human suffering, does not understand God.

30 Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased, is not

destroyed, but partially indulged. Wisdom and Love 1
 may require many sacrifices of self, to save us from sin.
 One sacrifice, however great, is insufficient to 3
 pay the debt of sin. The atonement requires ^{Justice and substitution.}
 constant self-immolation on the sinner's part. That
 God's wrath should be vented upon His beloved Son is 6
 divinely unnatural. Such a theory is man-made. The
 atonement is a hard problem in theology; but its scien-
 tific explanation is, that suffering is an error of sinful 9
 sense which Truth destroys, and that eventually both sin
 and suffering will fall at the feet of everlasting Love.

Rabbinical lore said: "He that taketh one doctrine, 12
 firm in faith, has the Holy Ghost dwelling in him."
 This preaching receives a strong rebuke in ^{Doctrines and faith.} 15
 the Scripture, "Faith without works is dead."
 Faith, if it be mere belief, is as a pendulum swinging
 between nothing and something, having no fixity.
 Faith, advanced to spiritual understanding, is the evi- 18
 dence gained from Spirit, which rebukes sin of every
 kind, and establishes the claims of God.

In Hebrew, Greek, Latin, and English, *faith* and the 21
 words corresponding thereto, have these two definitions,
trustfulness and *trustworthiness*. One kind ^{Self-reliance and confidence.} 24
 of faith trusts one's welfare to others. An-
 other kind of faith understands divine Love and how to
 work out one's "own salvation, with fear and trembling."
 "Lord, I believe; help thou mine unbelief!" expresses 27
 the helplessness of a blind faith: whereas the injunc-
 tion, "Believe . . . and thou shalt be saved!" demands
 self-reliant trustworthiness, which includes spiritual 30
 understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm*, or *to*

1 *be constant.* This certainly applies to Truth and Love,
understood and practised. Firmness in error will never
3 save from sin, disease, and death.

Acquaintance with the original texts, and willingness
to give up human beliefs (established by hierarchies,
6 **Life's healing** and instigated sometimes by the worst pas-
currents. sions of men), open the way for Christian
Science to be understood, and make the Bible the chart
9 of life, where the buoys, and healing currents of Truth
are pointed out.

He to whom "the arm of the Lord" is revealed will
12 believe our report, and rise into newness of life, with
regeneration. This is having part in the
Radical atonement; this is the understanding, wherein
changes.
15 Jesus suffered and triumphed. The time is not dis-
tant when the ordinary theological views of atonement
will undergo a great change,—a change as radical as
18 that which has come over popular opinions in regard to
predestination and future punishment.

Does erudite theology regard the crucifixion of Jesus
21 as chiefly providing a ready pardon for all sinners who
ask for it, and are willing to be forgiven?
Purpose of
crucifixion. Does spiritualism find Jesus' death necessary
24 only for the presentation, after death, of the material
Jesus, as a proof that spirits can return to earth? Then
we must differ from them both.

27 The efficacy of the crucifixion lies in the practical
affection and goodness it demonstrated for mankind.
The Truth had been living in their midst; but until
30 they saw that it enabled their Master to triumph over
the grave, his own disciples could not admit such an
event to be possible. After the resurrection, even the

unbelieving Thomas was forced to acknowledge how 1
complete was the great proof of Truth and Love.

The spiritual essence of blood is sacrifice. The effi- 3
cacy of Jesus' spiritual offering was infinitely greater
than can be expressed by our sense of human
blood. The material blood of Jesus was no ^{True flesh} 6
^{and blood.}
more efficacious to cleanse from sin when it was shed
upon "the accursed tree," than when it was flowing in
his veins, as he went daily about his Father's business. 9
His true flesh and blood were his Life; and they truly
eat his flesh and drink his blood, who partake of that
divine Life. 12

Jesus taught the way of Life by demonstration, that
we may understand how this divine Principle heals the
sick, casts out error, and triumphs over death. 15
Jesus presented the ideal of God better than ^{Effective}
^{triumph.}
could any man whose origin was less spiritual. He
demonstrated more spiritually than all others the 18
Principle of being, by his obedience to God. Hence
the force of his admonition, "If ye love me, keep my
commandments." 21

Though demonstrating his control over sin and disease,
the great Teacher by no means relieved others from
giving the requisite proofs of their own piety. He 24
worked for their guidance, that they might demonstrate
this power as he did, and understand its divine Principle.
Implicit faith in the Teacher, and all the emotional love 27
we can bestow on him, will never alone make us imitators
of him. We must go and do likewise, else we are not
improving the great blessings which our blessed Master 30
worked and suffered to bestow upon us. The divinity of
the Christ was made manifest in the humanity of Jesus.

1 While we adore Jesus, and the heart overflows with
 gratitude for what he has done for mortals, — treading
 3 ^{Individual} alone his loving pathway up to the throne
^{experience.} of glory, in speechless agony exploring the
 way for us, — yet Jesus spares us not one individual
 6 experience, if we follow his commands faithfully; and
 all will have the cup of sorrowful effort to drink, in
 proportion to their demonstration of his love, till all are
 9 redeemed through divine Love.

The Christ was the Spirit which Jesus implied in his
 own statements: “I am the way, the truth, and the
 12 ^{Christ’s de-} life;” “I and my Father are one.” This
^{monstration.} Christ, or divinity of the man Jesus, was his
 divine nature, the godliness which animated him. Di-
 15 vine Truth, Life, and Love gave him authority over sin,
 sickness, and death. His mission was to reveal the
 Science of celestial being, to prove what God is, and
 18 what He does for man.

A musician demonstrates the beauty of the music he
 teaches, in order to show the learner the way by practice
 21 ^{Proof in} as well as precept. Jesus’ teaching and prac-
^{practice.} tice of Truth involved such a sacrifice as
 makes us admit its Principle to be Love. This was the
 24 precious import of our Master’s sinless career, and of his
 demonstration of power over death. He proved by his
 deeds that Christian Science destroys sickness, sin, and
 27 death.

Our Master taught no mere theory, doctrine, or be-
 lief. It was the divine Principle of all real being which
 30 he taught and practised. His proof of Christianity was
 no form or system of religion and worship, but Christian
 Science, working out the harmony of Life and Love.

Jesus sent a message to John the Baptist, which was 1
intended to prove beyond a question that the Christ had
come: "Go your way, and tell John what things ye 3
have seen and heard; how that the blind see, the lame
walk, the lepers are cleansed, the deaf hear, the dead are
raised, to the poor the gospel is preached." In other 6
words: "Tell John what the demonstration of divine
power is, and he will at once perceive that God is the
power in the Messianic work." 9

That Life is God, Jesus proved by his reappearance
after the crucifixion, in strict accordance with his scien-
tific statement: "Destroy this temple [body], ^{Living} 12
and in three days I [Spirit] will raise it up." ^{temple.}
It is as if he had said: The I — the Life, substance,
and intelligence of the universe — is not in matter, to 15
be destroyed.

Jesus' parables explain Life as never mingling with
sin and death. He laid the axe of Science at the root 18
of material knowledge, that it might be ready to cut
down the false doctrine of pantheism, — that God, or
Life is in or of matter. 21

Jesus sent forth seventy students at one time, but only
eleven left a desirable historic record. Tradition credits
him with two or three hundred other disciples ^{Recreant} 24
who have left no name. "Many are called, ^{disciples.}
but few are chosen." They fell away from grace because
they never truly understood their Master's instruction. 27

Why do those who profess to follow Christ reject the
essential religion he came to establish? His persecutors
made their strongest attack upon this very point, en- 30
deavoring to hold him at the mercy of matter, and to
kill him according to certain assumed material laws.

1 The Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' mission. Even many of his students stood
 8 **Help and hindrance.** in his way. If the Master had never taken a student, nor taught the unseen verities of God, he
 6 would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

9 While respecting all that is good in the Church, or out of it, one's consecration to Christ is more on the ground of demonstration, than profession. In conscience, we
 12 cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.

15 Neither the origin, the character, nor the work of Jesus was generally understood. Not a single compo-
 18 **Misleading conceptions.** nent part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton, and a friend of the impure; and Beelzebub is his
 21 patron.

Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's
 - 24 **Persecution prolonged.** feet! To suppose that persecution for righteousness' sake belongs to the past — and that Christianity to-day is at peace with the world, because it
 27 is honored by sects and societies — is to mistake the very nature of religion. Error repeats itself. The trials encountered by prophet, disciple, and apostle, "of whom
 30 the world was not worthy," await, in some form, every pioneer of truth.

There is too much animal courage in society, and

not sufficient moral courage. Christians must take up 1
arms against error at home and abroad. They must grapple with sin, in themselves and in ^{Christian warfare.} 8
others, and continue this warfare until they have finished
their course. If they keep the faith, they will have the
crown of rejoicing. 6

Christian experience teaches faith in the right, and
disbelief in the wrong. It bids us work the more ear-
nestly in times of persecution, because then our labor 9
is more needed. Great is the reward of self-sacrifice,
though we may never receive it in this world.

There is a tradition that Publius Lentulus wrote to 12
the authorities at Rome: "The disciples of Jesus be-
lieve him the Son of God." Those instructed in Christian Science have reached the glorious <sup>The Father-
hood of God.</sup> 15
perception that God is the only author of man. The
Virgin-mother conceived this idea of God, and gave
to her ideal the name of Jesus — that is, Joshua, or 18
Saviour.

The illumination of Mary's spiritual sense put to
silence material law and its order of generation, and 21
brought forth her child by the revelation of <sup>Spiritual
conception.</sup>
Truth, demonstrating God as the Father of
men. The Holy Ghost, or divine Spirit, overshadowed 24
the pure sense of the Virgin-mother with the full recog-
nition that being is Spirit. The Christ dwelt forever
an ideal in the bosom of God, the divine Principle of 27
the man Jesus, and woman perceived this spiritual idea,
though at first faintly developed in infant form.

Man as the offspring of God, the idea of Spirit, is the 30
immortal evidence that Spirit is harmonious, and man
eternal. Jesus was the offspring of Mary's self-con-

1 scious communion with God. Hence he could give a
 more spiritual idea of life than other men, and could
 3 demonstrate the Science of Love, — his Father, or divine
 Principle.

Born of a woman, Jesus' advent in the flesh partook
 6 partly of Mary's earthly condition; although he was
 endowed with the divine Spirit without
 Jesus the way-shower. measure. This accounts for his struggles in
 9 Gethsemane and on Calvary, and this enabled him to
 be the mediator, or *way-shower*, between God and men.
 Had his origin and birth been wholly apart from mortal
 12 usage, Jesus would not have been appreciable to mortal
 mind as "the way."

Rabbi and priest taught the Mosaic law, which said:
 15 "An eye for an eye," and "Whoso sheddeth man's
 blood, by man shall his blood be shed." Not so did
 Jesus, the new executor for God, present the divine law
 18 of Love, which blesses even those who curse it.

As the individual ideal of Truth, Christ Jesus came to
 rebuke rabbinical error, and all sin, sickness, and death,
 21 *Rebukes helpful.* — to point out the way of Truth and Life.
 This ideal was demonstrated throughout the
 whole earthly career of Jesus, showing the difference
 24 between the offspring of Soul and of material sense, of
 Truth and of error.

If we have triumphed sufficiently over the errors of
 27 material sense to allow Soul to hold the control, we shall
 loathe sin, and rebuke it under every mask. Only in
 this way can we bless our enemies, though they may
 30 not so construe our words. We cannot choose for our-
 selves, but must work out our salvation in the way Jesus
 taught. In meekness and might, he was found preach-

ing the gospel to the poor. Pride and fear are unfit to 1
bear the standard of Truth, and God will never place it
in such hands. 3

Jesus acknowledged no ties of the flesh. He said:
“Call no man your father upon the earth: for one is
your Father, which is in heaven.” Again he 6
asked: “Who is my mother, and who are my ^{Fleshly ties}
brethren,” implying it is they who do the will of his ^{temporal.}
Father. We have no record of his calling any man 9
by the name of *father*. He recognized Spirit, God, as
the only creator, and therefore as the Father of all.

First in the list of Christian duties, he taught his fol- 12
lowers the healing power of Truth and Love. He at-
tached no importance to dead ceremonies. It ^{Healing}
is the living Christ, the practical Truth, which ^{primary.} 15
makes him “the resurrection and the life” to all who
follow him in deed. Obeying his precious precepts,
—following his demonstration, so far as we apprehend 18
it,—we drink of his cup, partake of his bread, are
baptized with his purity; and at last we shall rest, sit
down with him, in a full understanding of the divine 21
Principle which triumphs over death. For what says
Paul? “As often as ye eat this bread, and drink this
cup, ye do show the Lord’s death till he come.” 24

Referring to the materiality of the age, Jesus said:
“The hour cometh, and now is, when the true wor-
shippers shall worship the Father in spirit ^{Painful} 27
and in truth.” Again, foreseeing the perse- ^{prospect.}
cution which would attend the Science of Spirit, Jesus
said: “They shall put you out of the synagogues; yea, 30
the time cometh, that whosoever killeth you will think
that he doeth God service; and these things will they do

1 unto you, because they have not known. . . . rather nor me.”

3 In ancient Rome a soldier was required to wear allegiance to his general. The Latin word for this oath was *sacramentum*, and our English word *sacrament* is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a Roman soldier's oath; nor was the wine used on convivial occasions and in Jewish rites, the cup of our Lord. The cup was to show forth his sufferings, — the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

15 “As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it.”

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed, and gave them bread. This would have been foolish, in a literal sense; but, in its spiritual signification, it was natural and beautiful. Jesus prayed; — he withdrew from the material senses, to refresh his heart with brighter, and spiritual views.

The Passover, which Jesus ate with his disciples in the month Nisan, on the night before his crucifixion, was a mournful occasion, a sad supper, taken at the close of day, — in the twilight of a glorious career, with shadows fast falling around; and this

supper closed forever Jesus' ritualism, or concessions to 1
matter.

His followers, sorrowful and silent, — anticipating 3
the hour of their Master's betrayal, — partook of the
heavenly manna, which of old had fed, in the wilderness, the persecuted followers of Truth. ^{Heavenly} ^{supplies.} 6

Their bread indeed came down from heaven. It was the
great Truth of spiritual being, healing the sick and casting
out error. Their Master had explained it all before; and 9
now this bread was feeding and sustaining them. They
had borne this bread from house to house, *breaking* (ex-
plaining) it to others; and now it comforted themselves. 12

For this Truth their Master was about to suffer vio-
lence and drain to the dregs his cup of sorrow. He
must leave them. With the great glory of an everlast- 15
ing victory overshadowing him, he gave thanks, and
said, "Drink ye all of it."

When the human element in him struggled with the 18
divine, our great Teacher said: "Not my will, but Thine,
be done!" that is, Let not the flesh, but the ^{The holy} ^{struggle.} Spirit, be represented in me. This is the 21
new understanding of spiritual Love. It gives all for
Christ, or Truth. It blesses enemies, heals the sick,
casts out error, raises the dead from trespasses and 24
sins, and preaches the gospel to the poor, the meek in
heart.

Christians, are you drinking his cup? Have you 27
shared the blood of the New Covenant, the sufferings
and persecutions which attend a new and ^{Inclusive} ^{questions.} higher understanding of God? If not, can 30
you then say that you have commemorated Jesus in his
cup? Are all who eat bread and drink wine in memory

1 of Jesus willing truly to drink his cup, take his cross,
 and leave all for the Christ-principle? Then why ascribe
 3 this inspiration to a dead rite, instead of showing that
 Truth has come to the understanding, by casting out
 error and making the body "holy, acceptable unto
 6 God"? If Christ, Truth, has come to us in demonstra-
 tion, no other commemoration is requisite, for it is Im-
 manuel, or *God with us*; and if a friend be with us,
 9 why need we memorials of that friend?

If all who ever partook of this sacrament had really
 commemorated the sufferings of Jesus and drunk of
 12 **Millennial** his cup, they would have revolutionized the
glory. world. If all who seek his commemoration
 through material symbols will take up the cross, heal
 15 the sick, cast out evils, and preach Christ, or Truth,
 to the poor, — the receptive thought, — they will bring
 in the millennium.

18 Through all the disciples experienced, they became
 more spiritual, and understood better what the Master had
 taught. His resurrection was also their resur-
 21 **Fellowship** rection. It helped them to raise themselves
with Christ. and others from spiritual dulness, and from blind belief in
 God, into the perception of infinite possibilities. They
 24 needed this quickening, for soon their dear Master would
 rise again in the spiritual realm of reality, and ascend
 far above their apprehension. As the reward for his
 27 faithfulness he would disappear to material sense, in that
 change which has since been called the ascension.

What a contrast between our Lord's last supper, and
 30 **The last** his last spiritual breakfast with his disciples
breakfast. in the bright morning hours, at the joyful
 meeting on the shore of the Galilean Sea! His gloom

had passed into glory, and his disciples' grief into re- 1
pentance, — hearts chastened and pride rebuked. Con-
vinced of the fruitlessness of their toil in the dark, and 3
wakened by their Master's voice, they changed their
methods, turned away from material things, and cast
their net on the right side. Discerning Christ, Truth, 6
anew on the shore of time, they were enabled to rise
somewhat from mortal sensuousness, or the burial of
mind in matter, to newness of life as Spirit. 9

This spiritual meeting with our Lord, in the dawn of
a new light, is the morning meal which Christian Scien-
tists commemorate. They bow before Christ, Truth, 12
to receive more of his reappearing, and silently com-
mune with the divine Principle, Love. They celebrate
their Lord's victory over death, his probation in the 15
flesh after death, its exemplification of human proba-
tion, and his spiritual and final ascension above matter,
or the flesh, when he rose out of material sight. 18

Our baptism is a purification from all error. Our
church is built on the divine Principle, Love. We can
unite with this church only as we are new- 21
born of Spirit, as we reach the Life which **Spiritual**
Eucharist.
is Truth and the Truth which is Life, by bringing forth
the fruits of Love, — casting out error and healing the 24
sick. Our Eucharist is spiritual communion with the one
God. Our bread, "which cometh down from heaven,"
is Truth. Our cup is the cross; our wine the inspira- 27
tion of Love, — the draught our Master drank, and
commended to his followers.

The design of Love is to reform the sinner. If his 30
punishment here has been insufficient to reform him, the
good man's heaven would be a hell to the sinner. They

1 who know not purity and affection by experience, can
 never find bliss in the blessed company of Truth and
 3 ^{Final} Love, simply through translation into another
^{purpose.} sphere. Divine Science reveals the necessity
 of sufficient suffering, either before or after death, to
 6 quench the love of sin. To remit the penalty due for
 sin would be for Truth to pardon error. Escape from
 punishment is not in accordance with God's government,
 9 in which justice is the handmaid of mercy.

Jesus endured the shame, that he might pour his dear-
 bought bounty into barren lives. What was his earthly
 12 reward? He was forsaken by all save a few women
 bowed in silent woe beneath the shadow of his cross.
 The earthly price of spirituality in a material age, and
 15 the great moral distance between Christianity and sen-
 sualism, preclude Christian Science from finding favor
 with the worldly-minded.

18 A selfish and limited mind may be unjust; but the
 unlimited and divine Mind is the immortal law of jus-
 tice, as well as of mercy. It is quite as im-
 21 ^{Righteous} possible for sinners to receive their full
^{retribution.} punishment this side of the grave, as for this world to
 bestow on the righteous their full reward. It is useless
 24 to suppose that the wicked can gloat over their offences
 up to the last moment, and then be suddenly pardoned
 and pushed into heaven; or that the hand of Love is
 27 satisfied with giving us only toil, sacrifice, cross-bearing,
 multiplied trials, and mockery of our motives, in return
 for our efforts at well doing.

30 ^{Vicarious} Religious history repeats itself in the suf-
^{suffering.} fering of the just for the unjust. Can God
 therefore overlook the law of righteousness which de-

stroys sin? Does not Science show that sin brings suffer- 1
ing as much to-day as ever before? They who sin must
suffer. "With what measure ye mete, it shall be meas- 3
ured to you again."

History is full of records of suffering. "The blood
of the martyrs is the seed of the Church." Mortals 6
try in vain to slay Truth with the steel, or
with fire; but error falls only before the ^{Martyrs} inevitable.
sword of Spirit. Martyrs are the human links which 9
connect one stage with another in the history of religion.
They are earth's luminaries, which serve to cleanse and
rarefy the atmosphere of material sense, and permeate 12
humanity with purer ideals. Consciousness of right-
doing brings its own reward; but not amid the smoke of
battle is merit seen and appreciated by lookers-on. 15

When will his professed followers learn to emulate
Jesus in *all* his ways, and imitate his mighty works?
Those who procured the martyrdom of that ^{Complete} 18
righteous man would gladly have turned his ^{emulation.}
sacred career into a mutilated doctrinal platform. May
the Christians of to-day take up the more practical import 21
of that career! It is possible — yea, it is the duty and
privilege of every child, man, and woman — to follow in
some degree, by the demonstration of Truth and Life, 24
health and holiness, the example of the Master. Chris-
tians claim to be his followers, but do they follow him
in the way that he commanded? Hear these impera- 27
tive commands: "Be ye therefore perfect, even as your
Father which is in heaven is perfect!" "Go ye into all
the world and preach the gospel to every creature!" 30
"*Heal the sick!*"

Why has this Christian demand so little inspiration to

1 stir mankind to Christian effort? Because men are
 assured that this command was intended only for a
 3 <sup>Jesus' teach-
ing belittled.</sup> particular period, and for a select number of
 followers. This teaching is even more per-
 nicious than the old doctrine of foreordination, — the
 6 election of a few to be saved, while the rest are damned;
 and so it will be considered, when the lethargy of mor-
 tals produced by man-made doctrines, is broken by the
 9 demands of divine Science.

Jesus said: "These signs shall follow them that be-
 lieve; . . . they shall lay hands on the sick, and they
 12 shall recover." Who believes him? He was addressing
 his disciples, yet he did not say, "These signs shall fol-
 low *you*," but *them* — "them that believe," and in all
 15 time to come. Here the word *hands* is used metaphori-
 cally, as in the text, "The right hand of the Lord is
 exalted." It expresses spiritual power, otherwise the
 18 healing could not have been done spiritually. At another
 time he prayed, not for the twelve only, but for as many
 as should believe "through their word."

21 Jesus experienced few of the pleasures of the physical
 senses, but his sufferings were the fruits of other peo-
 ple's sins, not of his own. The eternal Christ,
 24 <sup>Material
pleasures.</sup> his spiritual selfhood, never suffered. Jesus
 mapped out the path for others. He unveiled the Christ,
 the spiritual idea of divine Love. To those buried in
 27 the belief of sin and self, living only for pleasure or the
 gratification of the senses, he said in substance: Having
 eyes ye see not, and having ears ye hear not; lest ye
 30 should understand and be converted, and I might heal
 you. He taught that the material senses shut out Truth
 and its healing power.

Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers endure, until Christianity's last triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need "Christ, and him crucified." We must have trials and self-denials, as well as joys and victories, until all error is destroyed.

Mockery
of truth.

The educated belief that Soul is in the body causes mortals to regard death as a friend, as a stepping-stone out of mortality into immortality and bliss. The Bible calls death an enemy; and Jesus overcame death and the grave, instead of yielding to them. He was "the way." To him, therefore, death was not the threshold over which he must pass into living glory.

A belief
suicidal.

"Now," cried the apostle, "is the accepted time; behold, now is the day of salvation," — meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation, in spirit and life. Now is the time for so-called material pains and material pleasures to pass away; for both are unreal, because impossible in Science. To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists, and governs the universe harmoniously. This thought is apprehended slowly; and the interval before its attainment is attended with doubts and defeats as well as triumphs.

Present
salvation.

Who will stop the practice of sin, so long as he believes in the pleasures of sin? When mortals once

1 admit that evil confers no pleasure, they turn from it.
 Remove error from thought, and it will not appear in
 3 ^{Sin and} effect. The advanced thinker and devout
 ^{penalty.} Christian, perceiving its scope and tendency,
 will support Christian healing and its Science. Another
 6 will say: "Go thy way for this time; when I have a
 convenient season I will call for thee."

Divine Science adjusts the balance as Jesus adjusted
 9 it. Science removes the penalty, only by first remov-
 ing the sin which incurs the penalty. This is my sense
 of divine pardon, which I understand to mean God's
 12 method of destroying sin. If the saying be true, "While
 there 's life there 's hope," its opposite is also true, While
 there 's sin there 's doom. Another's suffering cannot
 15 lessen our own liability. Did the martyrdom of Sav-
 onarola make the crimes of his implacable enemies less
 criminal?

18 Was it just for Jesus to suffer? No; but it was
 inevitable, for not otherwise could he show us the way
 and power of Truth. If a career so great and
 21 ^{Suffering} good as that of Jesus could not avert a felon's
 ^{inevitable.} fate, lesser apostles of Truth may endure human bru-
 tality without murmuring, rejoicing to enter into fellow-
 24 ship with him, through the triumphal arch of Truth and
 Love.

Our heavenly Father, divine Love, demands that all
 27 men should follow the example of our Master and his
 ^{Service and} apostles, and not merely worship his per-
 ^{worship.} sonality. It is sad that the phrase *divine*
 30 *service* has come so generally to mean public worship,
 instead of daily deeds.

The nature of Christianity is peaceful and blessed;

but in order to enter into the kingdom, the anchor of 1
 hope must be cast beyond the veil of matter, in the
 Shekinah into which Jesus has passed before 3
 us; and this must come through the joys and ^{Within}
 triumphs of the righteous, as well as through their sor- ^{the veil.}
 rows and afflictions. Like our Master, we must get 6
 away from material sense, into the spiritual sense.

The God-inspired walk calmly on, though it be with
 bleeding footprints, and in the hereafter reap what they 9
 now sow. The pampered hypocrite may have ^{The thorns}
 a flowery pathway here, but he cannot forever ^{and flowers.}
 break the Golden Rule and escape the penalty due. 12

The proofs which Jesus gave of Truth, Life, and
 Love, by casting out error and healing the sick, com-
 pleted his earthly mission; but in the Chris- ^{Healing} 15
 tian Church this demonstration of healing was ^{early lost.}
 early lost, about three centuries after the crucifixion.
 No ancient school of philosophy, materia medica, or 18
 scholastic theology ever taught or demonstrated the
 divine healing of absolute Science.

Jesus foresaw the reception Christian Science must 21
 receive before it was understood, but this coldness hin-
 dered him not. He fulfilled his God-mission, ^{Immortal}
 and then sat down at the right hand of the ^{achievement.} 24
 Father. Persecuted from city to city, his apostles still
 went about doing good deeds, for which they were ma-
 ligned and stoned. The truth taught by Jesus, the 27
 elders scoffed at. Why? Because it demanded more
 than they were willing to practise. It was enough for
 them to believe in a national Deity; but that belief, 30
 from their time to ours, has never made a disciple who
 could cast out evils and heal the sick.

1 Jesus' life proved, divinely and scientifically, that God
 is Love; whereas priest and rabbi affirmed God to be a
 3 mighty potentate, who loves and hates. The Jewish
 theology gave no hint of the unchanging love of God.'

The universal belief in death is of no advantage. It
 6 **A belief** cannot make Life or Truth apparent. Death
 in death. will be found at length to be a mortal
 dream, which comes in darkness and disappears with
 9 the light.

The "man of sorrows" was in no peril from salary or
 popularity. Though entitled to the homage of the world,
 12 **Cruel** and endorsed pre-eminently by the approval
 desertion. of God, his brief triumphal entry into Jeru-
 salem was followed by the desertion of all save a few
 15 friends, who sadly followed him to the foot of the cross.

The resurrection of the great demonstrator of God's
 power was the proof of his final triumph over body
 18 **Death** and matter, and gave full evidence of divine
 outdone. Science, — evidence so important to mortals.

The belief that man has existence or mind separate
 21 from God is a dying error. This error Jesus met with
 divine Science, and so proved its nothingness. Because
 of the wondrous glory which God bestowed on His
 24 anointed, temptation, sin, sickness, and death had no ter-
 ror for Jesus. Let men think they had killed the body!
 Afterwards he would show it to them unchanged. This
 27 should demonstrate that the true man, in Christian Sci-
 ence, is governed by God, by good, not evil, and is there-
 fore not a mortal but an immortal. Jesus had taught his
 30 disciples the Science of this proof. He was here to enable
 them to test his still uncomprehended saying, "He that
 believeth on me, the works that I do, shall he do also."

They must understand more fully his Life-principle, by casting 1
out error, healing the sick, and raising the dead, — even 3
as they did understand this, after his bodily departure.

The magnitude of Jesus' work, his material disappearance 6
before their eyes, and his reappearance, all enabled the disciples to understand what Jesus ^{Pentecost} had said. Heretofore they had only believed; ^{repeated.} 6
now they understood. This understanding is what is 9
meant by the descent of the Holy Ghost, — that influx 9
of divine Science which so illuminated the Pentecostal 9
Day, and is now repeating its ancient history.

His last proof was the highest, the most convincing, 12
the most profitable to his students. The malignity of 12
brutal persecutors, the treason and suicide of ^{Convincing} his betrayer, were overruled by divine Love, ^{evidence.} 15
to the glorification of the man, and the true idea of God, 15
which they had mocked and tried to slay. The final 18
demonstration of the truth Jesus taught, and for which 18
he was crucified, opened a new era for the world. They 21
who slew him, wishing to stay his influence, only per- 21
petuated and extended it thereby.

Jesus rose higher in demonstration because of the 24
cup of bitterness he drank. Human law had condemned 24
him; but he was demonstrating divine Sci- ^{Divine} ence by acting under spiritual law, in defiance ^{victory.} 24
of matter and mortality, out of reach of the barbarity of 27
his enemies; and that spiritual law sustained him. The 27
divine must overcome the human at every point. The 30
Science Jesus taught and lived must triumph over all 30
material beliefs about life, substance, and intelligence, 30
and the multitudinous errors growing therefrom.

Love must triumph over hate. Truth and Life must

1 seal the victory over error and death, before the thorns
 can be laid aside for a crown, and the benediction fol-
 3 low, "Well done, good and faithful servant!" and the
 supremacy of Spirit be demonstrated.

The lonely precincts of the tomb gave Jesus a refuge
 6 from his foes, and a place in which to solve the great
 problem of being. His three days' work in
 Jesus in the tomb. the sepulchre set the seal of eternity on time.

9 He proved Life to be deathless, and Love to be the mas-
 ter of hate. He met and mastered, on the basis of
 Christian Science, namely, the power of Mind over
 12 matter, all the claims of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He de-
 pended not upon food or pure air to resuscitate wasted
 15 energies. He required not the skill of a surgeon to
 heal the torn palms, and bind up the wounded side
 and lacerated feet, that he might use those hands to
 18 remove the napkin and winding-sheet, and employ his
 feet as aforetime.

Can it be called supernatural for the God of nature
 21 to sustain Jesus, in his proof of man's truly derived
 power? It was a method of surgery beyond
 The deific naturalism. material art, but it was not a supernatural act.

24 On the contrary, it was a divinely natural act, wherein
 divinity brought to humanity the understanding of the
 Christ-healing, and revealed a method infinitely above
 27 that of human invention.

His disciples believed Jesus dead while he was hidden
 in the sepulchre; whereas he was alive, demonstrating
 within the narrow tomb the power of Spirit
 30 Obstacles overcome. to overrule mortal, material sense. There
 were rock-ribbed walls in the way, and a great stone must

be rolled from the cave's mouth; but Jesus vanquished 1
every material obstacle, overcame every law of matter,
and stepped forth from his gloomy resting-place, crowned 3
with the glory of a sublime success, an everlasting
victory.

Our Master fully and finally demonstrated divine Sci- 6
ence in his victory over death and the grave. Jesus'
deed was for the enlightenment of men, and ^{Victory over}
for the salvation of the whole world from sin, ^{the grave.} 9
sickness, and death. Paul writes: "For if, when we
were enemies, we were reconciled to God by the [seem-
ing] death of His Son, much more, being reconciled, we 12
shall be saved by his life." Three days after his bodily
burial he talked with his disciples. The persecutors had
failed to hide immortal Truth and Love in a sepulchre. 15

Glory be to God, and peace to the struggling hearts!
Christ hath rolled away the stone from the door of
human hope and faith, and elevated them to ^{The stone} 18
possible at-one-ment with the spiritual idea of ^{rolled away.}
man, and his divine Principle, Love, through the revela-
tion and demonstration of life in God! 21

Those who earliest saw him after the resurrection, and
beheld the final proof of all Jesus had taught, miscon-
strued that event. Even his disciples at first ^{After the} 24
called him a spirit, ghost, or spectre, for they ^{resurrection.}
believed his body to be dead. His reply was: "Spirit
hath not flesh and bones, as ye see me have." The 27
reappearing of Jesus was not the return of a spirit.
He presented the same body he had before his cruci-
fixion, and so glorified the supremacy of Mind over 30
matter.

Jesus' students, not sufficiently advanced to fully un-

1 derstand their Master's triumph, did not perform many
wonderful works until they saw him after his crucifixion,
3 and learned that he had not died. This convinced them
of the truthfulness of all that he had taught.

In the walk to Emmaus, Jesus was known to his
6 friends in the words which made their hearts burn within
them, and in the breaking of bread. The
**Spiritual in-
terpretation.** divine Spirit which identified Jesus thus, over
9 eighteen centuries ago, has spoken in every age and
clime, through the inspired Word. It is revealed to the
receptive heart, and is again seen casting out evil and
12 healing the sick.

The Master said plainly that physique was not Spirit;
and he proved to the physical senses, after his resurrec-
15 **Corporeality
and Spirit.** tion, that his body was not changed until
he himself ascended, — or, in other words,
rose even higher in the understanding of Spirit, God.
18 To convince Thomas of this, he caused him to examine
the nail-prints and the spear-wound.

His unchanged physical condition after what seemed
21 to be death, was followed by his exaltation above all
material conditions, and explained his ascen-
**Spiritual
ascension.** sion, which revealed unmistakably a proba-
24 tionary and progressive state beyond the grave. Jesus
was "the way"; that is, he marked the way for all men.
In this, his final demonstration, called the ascension,
27 which closed the earthly record of Jesus, he rose above
the physical knowledge of his disciples, and the material
senses saw him no more.

30 His students then received the Holy Ghost. By this
is meant, that by all they had witnessed and suffered,
they were roused to an enlarged understanding of divine

Science, even to the spiritual interpretation and discern- 1
 ment of his teachings and demonstrations, which gave
 them a faint conception of the Life which is ^{Pentecostal} 3
 God. They no longer measured man by ma- ^{power.}
 terial sense. After gaining the true idea of their glorified
 Master, they became better healers, leaning no longer on 6
 matter, but on the divine Principle of their work. The
 influx of light was sudden. It was sometimes an over-
 whelming power, as on the Day of Pentecost. 9

Judas conspired against Jesus. The world's ingrati-
 tude and hatred towards that just man effected his be-
 trayal. The traitor's price was thirty pieces ^{The traitor's} 12
 of silver and the smiles of the Pharisees. He ^{conspiracy.}
 chose his time, when the people were in doubt concerning
 Jesus' teachings. 15

A period was approaching which would reveal the
 infinite distance between him and his Master. Judas
 Iscariot knew this. He knew that the great goodness 18
 of that Master placed a gulf between Jesus and his be-
 trayer, and this spiritual distance inflamed that student's
 envy. The greed for gold strengthened his ingratitude, 21
 and for a time quieted his remorse. He knew that the
 world generally loves a lie better than Truth; and so
 he plotted the betrayal of that good man, in order to raise 24
 himself in popular estimation. His dark plot fell to the
 ground, and the traitor fell with it.

The disciples' desertion of their Master in his last 27
 earthly struggle, was punished; each one came to a vio-
 lent death, except St. John, of whose death we have no
 record. 30

During his night of gloom and glory in the garden,
 Jesus realized the utter error of a belief in any possible

1 material intelligence. The pangs of neglect and the
 staves of bigoted ignorance smote him sorely. His stu-
 3 ^{Gethsemane} dents slept. He said unto them: "Could ye not
 glorified. watch with me one hour?" Could they not
 watch with him who, waiting and struggling in voice-
 6 less agony, held uncomplaining guard over a world?
 There was no response to that human yearning; and so
 he turned forever away from earth to heaven, from
 9 sense to Soul.

Remembering the sweat of agony which fell in holy
 benediction on the grass of Gethsemane, shall the hum-
 12 blest or mightiest disciple murmur when he drinks from
 the same cup; and think, or even wish, to escape the
 exalting ordeal of sin's revenge on its destroyer? Truth
 15 and Love bestow few palms until the consummation of a
 lifework.

Judas had the world's weapons. Jesus had not one
 18 of them, and chose not the world's means of defence.
 Defensive "He opened not his mouth." The great
 weapons. demonstrator of Truth and Love was silent
 21 before envy and hate. Peter would have smitten the
 enemies of his Master; but Jesus forbade him, thus
 rebuking resentment or animal courage. He said: "Put
 24 up thy sword."

Pilate — pale in the presence of his own momentous
 question, "What is Truth?" and ignorant of the conse-
 27 ^{Pilate's} quences of his awful decision against human
 question. rights and divine Love, knowing not that he
 was hastening the final demonstration of what life is,
 30 and what the true knowledge of God can do for man —
 Pilate was drawn into acquiescence with the demands
 of Jesus' enemies.

The women at the cross could have answered Pilate's 1
question. They knew what had inspired their devotion,
winged their faith, opened the eyes of their understand- 3
ing, healed the sick, cast out evil, and caused the disci-
ples to say to their Master: "Even the devils are subject
unto us through thy name." 6

Where were the seventy whom Jesus sent forth?
Were all conspirators save eleven? Had they forgotten
the great exponent of God? Had they so 9
soon lost sight of his mighty works, his toils, Students' ingratitude.
privations, sacrifices, his divine patience, sublime courage,
and unrequited affection? O why did they not gratify 12
his last human yearning with one sign of fidelity?

The meek demonstrator of good, the highest instruc-
tor and friend of man, met his earthly fate alone with 15
God. No human eye was there to pity, no arm Heaven's sentinel.
to save. Forsaken by all whom he had blessed,
this faithful sentinel of God, at the highest post of 18
power, — charged with the grandest trust of heaven, —
was ready to be transformed by the renewing of the
infinite Spirit. He was to prove that the Christ is not 21
subject to material conditions; but is above the reach
of human wrath, and able, through Truth, Life, and
Love, to triumph over sin, sickness, death, and the 24
grave.

The priests and rabbis, before whom he had walked
meekly, and those to whom he had given the highest 27
proofs of divine power, mocked him on the Cruel.
cross, saying derisively, "He saved others; contumely.
himself he cannot save." These scoffers, who turned 30
"aside the right of a man before the face of the Most
High," esteemed Jesus as "stricken, smitten of

1 God." "He is brought as a lamb to the slaughter,
 and as a sheep before her shearers is dumb, so he openeth
 3 not his mouth." "Who shall declare his generation?"
 Who shall decide what truth and love are?

The last supreme moment of mockery, desertion, tor-
 6 ture, added to an overwhelming sense of the magnitude
 of his work, wrung from his lips the awful
 A cry of
 despair. cry, "My God, why hast Thou forsaken me?"

9 This despairing appeal, if made to a human parent,
 would impugn the justice and love of a father who
 could withhold a clear token of his presence, to sustain
 12 and bless so faithful a son. The appeal of Jesus was
 made both to his divine Principle, the God who is
 Love, and to himself, Love's pure idea. Had Life, Truth,
 15 and Love forsaken him in his highest demonstration
 thereof? This was a startling question. No! They
 must abide in him and he in them, or that hour would
 18 be shorn of its mighty blessing for the human race.

If his full recognition of eternal Life had for a
 moment given way before the evidence of the bodily
 21 senses, what would his accusers have said?
 Divine Sci-
 ence misun- Even what they did say, — that Jesus' teach-
 derstood. ings were false, and that all evidence of their
 24 correctness was destroyed by his death. But this saying
 could not make it thus.

The burden of that hour was terrible beyond human
 27 conception. The distrust of mortal minds, disbelieving
 the purpose of his mission, was a million
 The real
 pillory. times sharper than the thorns which pierced
 30 his flesh. The real cross, which he bore up the hill of
 grief, was the world's hatred of Truth and Love. Not
 the spear, nor the material cross, wrung from his faithful

lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" 1
It was the possible loss of something more important
than human life which moved him, — the possible mis- 3
apprehension of the sublimest influence of his career.
This dread added the drop of gall to his cup.

Jesus could have withdrawn himself from his enemies. 6
He had power to lay down a human sense of life, for
his spiritual identity in the likeness of the ^{Life-power}
divine; but he allowed men to attempt the ^{indestructible.} 9
destruction of the mortal body, in order that he might
furnish the proof of immortal life. Nothing could kill
this Life of man. Jesus could give his temporal life 12
into his enemies' hands; but when his earth-mission was
accomplished, his spiritual life, indestructible and eternal,
was found forever the same. He knew that matter had 15
no life, and that real Life is God; therefore he could
no more be separated from his spiritual Life, than God
could be extinguished. 18

His consummate example was for the salvation of us
all, but only through doing the works which he did and
taught others to do. His purpose in healing ^{Example for} 21
was not alone to restore health, but in demon- ^{our salvation.}
stration of his divine Principle. He was inspired by
God, by Truth, and Love. The motives of his perse- 24
cutors were pride, envy, cruelty, and vengeance, in-
flicted on the physical Jesus, but aimed at the divine
Principle, Love, which rebuked their sensuality. 27

Jesus was unselfish. His spirituality separated him
from sensuousness, and caused the selfish materialist
to hate him; but it was this spirituality which enabled 30
Jesus to heal the sick, cast out evil, and raise the
dead.

- 1 From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death.
- 9 Their imperfections and impurity felt the ever-present rebuke of his perfection and purity. Hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception error must give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace.
- 15 Herod and Pilate laid aside old feuds, in order to unite in putting to shame and death the best man that ever trod the globe. To-day, as of old, error and evil again make common cause against the exponents of truth.

The "man of sorrows" best understood the nothingness of material life and intelligence, and the mighty actuality of all-inclusive God, good. These are the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only, but for all time: "He that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe."

The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the de-
 30 Defamatory accusations. bauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils

through Beelzebub," and is the "friend of publicans and 1
sinners." The latter accusation was true, but not in their
meaning. Jesus was no ascetic. He did not fast, as did 3
the Baptist's disciples; yet there never lived a man so far
removed from appetites and passions as the Nazarene.
He rebuked sinners pointedly and unflinchingly, because 6
he was their friend; hence the cup he drank.

The reputation of Jesus was the very opposite of his
character. Why? Because the divine Principle and 9
practice of Jesus were misunderstood. He <sup>Reputation
and character.</sup>
was at work in divine Science. His words
and works were unknown to the world, because above 12
and contrary to the world's religious sense. Mortals
believe in God as humanly mighty, rather than as divine,
infinite Love. 15

The world could not interpret aright the discomfort
Jesus inspired, and the spiritual blessings which might
flow therefrom. Science shows the cause of <sup>Inspiring
discontent.</sup> 18
the shock so often produced by the truth, —
namely, that it arises from the great distance between
the individual and Truth. Like Peter, we should weep 21
over the warning, instead of denying the truth, or
mocking the lifelong sacrifice which goodness makes for
the destruction of evil. 24

Jesus bore our sins in his own body. He knew the
mortal errors which constitute the material body, and
could destroy those errors; but at the time <sup>Bearing
our sins.</sup> 27
when Jesus felt our infirmities, he had not
conquered all the beliefs of the flesh, or his sense of
material life, nor had he risen to his final demonstration 30
of spiritual power.

Had he shared the sinful beliefs of others, he would

1 have been less sensitive to those beliefs. Through the
 magnitude of his human life, he demonstrated the divine
 3 Life. Out of the amplitude of his pure affection, he de-
 fined Love. With the affluence of Truth, he vanquished
 error. The world acknowledged not his righteousness,
 6 seeing it not; but earth received the harmony his glori-
 fied example introduced.

Who is ready to follow his teaching and example?
 9 Yet all must sooner or later plant themselves in Christ,
 the true idea of God. That he might liber-
 12 or sin-filled human storehouses, was the inspiration of
 Jesus' intense human sacrifice. In witness of his divine
 commission, he presented the proof that Life, Truth, and
 15 Love heal the sick and the sinful, and triumph over
 death through Mind, not matter. This was the highest
 proof he could have offered of divine Love. His hearers
 18 understood neither his words nor his works. They
 would not accept his meek interpretation of life, nor
 follow his example.

21 His earthly cup of bitterness was drained to the dregs.
 There adhered to him only a few unpretentious friends,
 whose religion was something more than a
 24 ^{Spiritual} ~~friendship.~~ name. It was so vital, that it enabled them
 to understand the Nazarene, and to share the glory of
 eternal life. He said that those who followed him
 27 should drink of his cup, and history has confirmed the
 prediction.

If that Godlike and glorified man were physically on
 30 ^{Injustice to} ~~the Saviour.~~ earth to-day, would not those who now pro-
 fess to love him reject him? Would they not
 even deny him the rights of humanity, if he entertained

any other sense of being and religion than theirs? The 1
advancing century, from a deadened sense of the invis-
ble God, to-day subjects the idea of Christian healing, 3
enjoined by Jesus, to unchristian comment and usage;
but this does not affect the invincible facts.

Perhaps the early Christian era did Jesus no more 6
injustice than the later centuries have bestowed upon
the healing Christ and spiritual idea of being. Now
that the gospel of healing is again preached by the 9
wayside, does not the pulpit sometimes scorn it? But
that curative mission, which presents the Saviour in a
clearer light than mere words can possibly do, cannot 12
be left out of Christianity, although it is again ruled
out of the synagogue.

Truth's immortal idea is sweeping down the centuries, 15
gathering beneath its wings the sick and sinning. My
weary hope tries to realize that happy day, when man
shall recognize the Science of Christ and love his neigh- 18
bor as himself, — when he shall realize God's omni-
potence, and the healing power of the divine Love, in what
it has done and is doing for mankind. The promises 21
will be fulfilled. The time for the reappearing of the
divine healing is throughout all time; and whosoever
layeth his earthly all on the altar of divine Science, 24
drinketh of Christ's cup now, and is endued with the
spirit and power of Christian healing.

In the words of St. John: "He shall give you another 27
Comforter, that he may abide with you *forever*." This
Comforter I understand to be Divine Science.

CHAPTER III.

MARRIAGE.

What therefore God hath joined together, let not man put asunder.

In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. — JESUS.

1 **W**HEN our great Teacher came to him for baptism,
John was astounded. Reading his thoughts,
3 Jesus added: "Suffer it to be so now: for thus it be-
cometh us to fulfil all righteousness." His concessions
to material methods were for the advancement of spir-
6 itual good.

Marriage is the legal and moral provision for genera-
tion among human kind. Until the spiritual creation is
discerned intact, apprehended, understood,
9 **Marriage** and His kingdom is come, as in the vision
temporal. of the Apocalypse, — where its corporeal sense was cast
12 out, and its spiritual sense was revealed from heaven, —
marriage will continue, subject to such moral regulations
as will secure increasing virtue.

15 Infidelity to the marriage covenant is the social
scourge of all races, "the pestilence that walketh in
darkness, . . . the destruction that wasteth
18 **Fidelity** at noonday." The commandment, "Thou
required. shalt not commit adultery," is no less imperative than
the other, "Thou shalt not kill."

Chastity is the cement of civilization and progress. 1
Without it there is no stability in society, and with-
out it, it would be impossible to attain the Science of 3
Life.

Union of the masculine and feminine qualities consti-
tutes completeness. The masculine mind reaches a 6
higher tone through certain elements of the Mental
elements.
feminine, while the feminine mind gains cour-
age and strength through masculine qualities. These 9
different elements conjoin naturally with each other,
and their true harmony is in spiritual oneness. Both
sexes should be loving, pure, tender, and strong. The 12
attraction between native qualities will be perpetual
only as it is pure and true, bringing sweet seasons of
renewal, like the returning spring. 15

Beauty, wealth, or fame is incompetent to meet the
demands of the affections, and should never weigh
against the better claims of intellect, good- Affection's
demands. 18
ness, and virtue. Happiness is spiritual, born
of Truth and Love. It is unselfish; therefore it cannot
exist alone, but requires all mankind to share it. 21

Human affection is not poured forth vainly, even
though it meet no return. Love enriches the nature,
enlarging, purifying, and elevating it. The Help and
discipline. 24
wintry blasts of earth may uproot the flowers
of affection, and scatter them to the winds; but this
severance of fleshly ties serves to unite thought more 27
closely to God, for Love supports the struggling heart
until it ceases to sigh over the world, and begins to
unfold its wings for heaven. 30

Marriage is unblest or blest, according to the disap-
pointments it involves, or the hopes it fulfils. To hap-

1 pify existence, by constant intercourse with those adapted
 to elevate it, should be the motive for society. Unity
 3 of spirit gives new pinions to joy, or else joy's drooping
 wings trail in dust.

Ill-arranged notes produce discord. Tones of the
 6 human mind may be different, but they should be con-
 cordant, in order to blend properly. Unselfish
 Chord and
 discord. ambition, noble life-motives, and purity, —
 9 these constituents of thought mingling, constitute, indi-
 vidually and collectively, true happiness, strength, and
 permanence.

12 There is moral freedom in Soul. Never contract the
 horizon of a worthy outlook by the selfish exaction of
 all another's time and thoughts. With addi-
 15 Mutual freedom. tional joys, benevolence should grow more
 diffusive. The narrowness and jealousy which would
 confine a wife or a husband forever within four walls, will
 18 not promote the sweet interchange of confidence and
 love; but, on the other hand, a wandering desire for
 incessant amusement outside the home circle is a poor
 21 augury for the happiness of wedlock. Home is the
 dearest spot on earth, and it should be the centre, though
 not the boundary, of the affections.

24 Said the peasant bride to her lover: "Two eat no
 more together than they eat separately." This is a hint
 that a wife ought not to court vulgar extrava-
 27 A useful suggestion. gance or stupid ease, because another supplies
 her wants. Wealth may obviate the necessity for toil,
 or the chance for ill-nature in the marriage relation, but
 30 nothing can abolish its cares.

"She that is married careth . . . how she may please
 her husband," says the Bible; and this is the pleasantest

thing to do. Matrimony should never be entered into 1
 without a full recognition of its enduring obligations on
 both sides. There should be the most tender ^{Differing} 3
 solicitude for each other's happiness, and mu- ^{duties.}
 tual attention and approbation should wait on all the
 years of married life. 6

Mutual compromises will often maintain a compact
 which might otherwise become unbearable. Man should
 not be required to participate in all the annoyances and 9
 cares of domestic economy, nor should woman be ex-
 pected to understand political economy. Fulfilling the
 different demands of their united spheres, their sym- 12
 pathies may blend in sweet confidence and cheer, each
 partner sustaining the other, — thus hallowing the union
 of interests and affections, wherein the heart finds peace 15
 and home.

Tender words, and unselfish care in what promotes
 the welfare and happiness of your wife, will prove more 18
 salutary than stolid indifference or jealousy, ^{Trysting}
 in prolonging her smiles and health. Hus- ^{renewed.}
 bands, hear this, and remember how slight a word or 21
 deed may renew the old trysting-times.

After marriage it is too late to grumble over incom-
 patibility of disposition. A mutual understanding 24
 should exist before this union, and continue ever after;
 for deception is fatal to happiness.

The nuptial vow should never be annulled, so long as 27
 its moral obligations are kept intact; but the frequency
 of divorce shows that the sacredness of this re-
 lationship is losing its influence, and that most ^{Permanent} 30
 fatal mistakes are undermining its foundations. ^{obligation.}
 Separation never should take place; and it never would, if both

1 husband and wife were genuine Christian Scientists.

Science inevitably lifts one's being higher in the scale of
3 harmony and happiness.

Kindred tastes, motives, and aspirations are necessary
to the formation of a happy and permanent companion-
6 **Permanent** ship. The beautiful in character is also the
affection. good, welding indissolubly the links of affec-
tion. A mother's affection cannot be weaned from her
9 child, because the mother-love includes purity and con-
stancy, both of which are immortal. Therefore maternal
affection lives on, under whatever difficulties. \

12 From the logic of events we learn that selfishness
and impurity alone are fleeting, and that wisdom will
ultimately put asunder what she hath not joined to-
15 gether.

Marriage should improve the human species, becom-
ing a barrier against vice, a protection to woman, strength
18 **Centre for** to man, and a centre for the affections. This,
affections. however, in a majority of cases, is not its
present tendency, and why? Because the education of
21 the higher nature is neglected, and other considerations,
—passion, frivolous amusements, personal adornment,
display, and pride, — occupy thought.

24 An ill-attuned ear calls discord harmony, not appre-
ciating concord. So physical sense, not discerning the
true happiness of being, places it on a false
27 **Discord** basis. Science will correct the discord, and
corrected. teach us life's sweeter harmonies.

Soul hath infinite resources wherewith to bless man-
30 kind; and happiness would be more readily attained, and
would be more secure in our keeping, if sought in Soul.
Higher enjoyments alone can satisfy the cravings of

immortal man. We cannot circumscribe happiness 1
within the limits of wealth or fame; the senses confer
no real enjoyment. 3

The good in human affections must have ascendancy
over the evil, and the spiritual over the animal, or hap-
piness will never be won. The attainment of ^{Ascendancy}
this celestial condition would improve our ^{of good.} 6
progeny, diminish crime, and give higher aims to ambi-
tion. Every valley of sin must be exalted, and every 9
mountain of selfishness be brought low, that the high-
way of our God may be prepared in Science. The off-
spring of heavenly-minded parents inherit more intellect, 12
better balanced minds, and sounder constitutions.

If some fortuitous circumstance places promising chil-
dren in the arms of gross parents, often these beautiful 15
children early droop and die, like tropical ^{Propensities}
flowers born amid Alpine snows. If per- ^{inherited.}
chance they live to become parents in their turn, they 18
may reproduce, in their own helpless little ones, the
grosser traits of their ancestors. What hope of happi-
ness, what noble ambition, can inspire the child who 21
inherits propensities that must either be overcome, or
reduce him to a loathsome wreck?

Is not the propagation of the human species a greater 24
responsibility, a more solemn charge than the culture
of your garden, or the raising of stock to increase your
flocks and herds? Nothing unworthy of perpetuity 27
should be transmitted to children.

The formation of mortals must greatly improve, to
advance mankind. The scientific *morale* of marriage is 30
spiritual unity. If the propagation of a higher human
species is requisite to reach this goal, then its material

1 conditions can only be permitted for the purpose of
generating; the foetus must be kept mentally pure and
3 the period of gestation have the sanctity of virginity.

The entire education of children should be such as
will form habits of obedience to moral and spiritual law,
6 whereby they may meet and master that belief in so-
called physical laws, which breeds disease.

If parents create in their babes a desire for incessant
9 amusement, to be always fed, rocked, tossed, or talked
to, those parents should not, in after years,
Inheritance
heeded. complain of their children's fretfulness or
12 frivolity, which they have themselves occasioned. Tak-
ing less "thought for your life, what ye shall eat, or
what ye shall drink; nor yet for your body what ye
15 shall put on," will do much more for the health of the
rising generation than you dream of. Children should be
allowed to remain children in knowledge; and should
18 become men and women only through growth in the
understanding of man's higher nature.

We must not attribute more and more intelligence
21 to matter, but less and less, if we would be wise and
healthy. The divine Mind, which forms the
The Mind
creative. bud and blossom, will care for the human
24 body, even as it clothes the lily; but let no mortal
interfere with God's government by thrusting in the
laws of erring, human concepts.

27 The higher nature of man is not governed by the
lower; this would reverse the order of wisdom. Our
false views of life hide eternal harmony, and
Superior law
of Soul. 30 produce the ills of which we complain. Be-
cause mortals believe in material laws, and reject the
Science of Mind, this does not make materiality first,

and the superior law of Soul last. You would never 1
 think that flannel is better than the controlling Mind,
 for warding off pulmonary disease, if you understood the 3
 Science of being.

Man is the offspring of Spirit. The beautiful, good,
 and pure constitute his ancestry. His origin is not, like 6
 that of mortals, in brute instinct; nor does ^{Spiritual}
 he pass through material conditions prior to ^{origin.}
 reaching intelligence. Spirit is his primitive and ulti- 9
 mate source of being, God is his Father, and Life is the
 law of his being.

Civil law establishes very unfair differences between 12
 the rights of the two sexes. Christian Science furnishes
 no precedent for such injustice, and civiliza- ^{The rights}
 tion mitigates it in some measure. Still, it is ^{of woman.} 15
 a marvel why usage should accord woman less rights
 than does either Christian Science or civilization.

Our laws are not impartial, to say the least, in their 18
 discrimination as to the person, property, and parental
 claims of the two sexes. If the elective fran- ^{Unfair dis-}
 chise for women will remedy the evil, without ^{crimination.} 21
 encouraging difficulties of greater magnitude, let us
 hope it will be granted. A feasible as well as rational
 means of improvement, at present, is the elevation of 24
 society in general, and the achievement of a nobler
 race for legislation,—a race having higher aims and
 motives. 27

If a dissolute husband deserts his wife, certainly the
 wronged, and perchance impoverished, woman should be
 allowed to collect her own wages, enter into business 30
 agreements, hold real estate, deposit funds, and own her
 children, free from interference.

1 Want of uniform justice is a crying evil caused by the
 selfishness and inhumanity of man. Our forefathers
 3 exercised their faith in the direction taught by the
 Apostle James, when he said: "Pure religion and unde-
 filed before God and the Father, is this, To visit the
 6 fatherless and widows in their affliction, and to keep
 himself unspotted from the world."

Pride, envy, or jealousy seems on most occasions to
 9 be the master of ceremonies, ruling out primitive Chris-
 tianity. When a man lends a helping hand
 Benevolence hindered. to some noble woman, struggling alone with
 12 adversity, his wife should not say, "It is never well
 to interfere with your neighbor's business." A wife
 is sometimes debarred, by a covetous domestic tyrant,
 15 from giving the ready aid her sympathy and charity
 would afford.

Marriage should signify a union of hearts. Further-
 18 more, the time cometh of which Jesus spake, when
 he declared that in the resurrection there should be
 no more marrying nor giving in marriage,
 Progressive development. but man should be as the angels. Then shall
 21 Soul rejoice in its own, wherein passion hath no part.
 Then white-robed purity will unite in one person,
 24 masculine wisdom and feminine love, spiritual under-
 standing, and perpetual peace.

Until it is learned that God is the father of all, let
 27 marriage continue, and let mortals permit no such dis-
 regard of law as may lead to a worse state of society
 than now exists. Honesty and virtue ensure the sta-
 30 bility of the marriage covenant. Spirit will ultimately
 claim its own, all that really is, and the voices of physi-
 cal sense be forever hushed.

Marriage should be the school of virtue, and human 1
 happiness should proceed from man's high-
 est nature. May Christ, Truth, be present at ^{Blessing} 3
 every bridal altar to turn the water into wine; and give
 to human life an inspiration whereby man's spiritual and
 eternal existence may be discerned. 6

If the foundations of human affection are consistent
 with progress, they will be strong and enduring. Di-
 vorses should warn the age of some funda- ^{Righteous} 9
 mental error in the marriage state. The foundations.
 union of the sexes suffers fearful discord. To gain
 Christian Science, and consequently the harmony of this 12
 relation, it should be more metaphysically regarded,
 and less physically.

The broadcast powers of evil so conspicuous to-day, 15
 show themselves in the materialism and sensualism of
 the age, struggling against the advancing spir- ^{Powerless}
 itual era. Beholding the world's lack of promises. 18
 Christianity, and the powerlessness of vows to make
 home happy, the human mind will at length demand a
 higher affection. 21

There will ensue a fermentation over this, as over
 many other reforms, until we get at last the clear strain-
 ing of truth, and impurity and error are left ^{Transition} 24
 among the lees. The fermentation, even of and reform.
 fluids, is not pleasant. An unsettled, transitional stage
 is never desirable on its own account. Matrimony, which 27
 was once a fixed fact among us, must lose its present
 slippery footing, and find permanence in a more spirit-
 ual adherence. 30

The mental chemicalization which has brought con-
 jugal infidelity to the surface, will assuredly throw off

1 this evil, and marriage will become purer when the scum
is gone.

3 Thou art right, immortal Shakespeare, — great poet
of humanity :

Sweet are the uses of adversity,
6 Which, like the toad, ugly and venomous
Wears yet a precious jewel in his head.

Trials teach mortals not to lean on an earthly staff, —
9 a broken reed, which pierces the heart. We do not half
remember this in the sunshine of joy and
Salutary prosperity. Sorrow is salutary. Through
sorrow.
12 great tribulation we enter into the kingdom. Trials are
proofs of God's care. Spiritual development germinates
not from seed sown in the soil of earthly hopes; but
15 when these decay, Love propagates anew the higher joys
of Spirit, which have no taint of earth. Each successive
stage of experience unfolds new views of divine goodness
18 and love.

Amidst gratitude for conjugal felicity, it is well to re-
member how fleeting are human joys. Amidst conjugal
21 infelicity, it is well to hope, pray, and wait patiently on
divine wisdom to point out the path.

Husbands and wives should never separate, if there is
24 no Christian demand for it. It is better to await the
logic of events, than for a wife precipitately
Patience to leave her husband, or for a husband to leave
is wisdom.
27 his wife. If one is better than the other, as must always
be the case, the other pre-eminently needs good company.
Socrates considered patience salutary under such cir-
30 cumstances, making his Xantippe a discipline for his
philosophy.

Sorrow has its reward. It never leaves us where it 1
 found us. The furnace separates the gold from the
 dross, that the precious metal may be graven 3
 with the image of God. The cup our Father <sup>The gold
and dross.</sup>
 hath given, shall we not drink it, and learn the lessons
 He teaches? 6

If the ocean is stirred by a storm, the clouds lower,
 the wind shrieks through the tightened shrouds, and
 waves lift themselves into mountains. We ask <sup>Weathering
the storm.</sup> 9
 the helmsman: "Do you know your course?
 Can you steer safely amid the storm?" He answers
 nobly; but the brave, dauntless seaman is not sure of 12
 his fate. Nautical science is not equal to the Science of
 Mind; yet, acting up to his highest understanding, firm
 at the post of duty, the mariner works on, and awaits 15
 the issue. Thus should we deport ourselves on the
 seething ocean of sorrow. Hoping and working, we
 should stick to the wreck, until an irresistible propul- 18
 sion precipitates our doom, or sunshine gladdens the
 sea.

*A suggestion: Had we not better
 teach navigation, Chemistry, Science,
 and the elements of the elements?*

The notion that animal natures can possibly give force 21
 to character is too absurd for consideration, when we
 remember that our Lord and Master healed <sup>Spiritual
power.</sup> 24
 the sick, raised the dead, and commanded even
 the winds and waves to obey him, through spiritual
 ascendancy. Grace and Truth are potent beyond all
 other means and methods. 27

The lack of spiritual power, in the limited demonstra-
 tion of popular Christianity, puts not to silence the labor
 of centuries. Corporeal consciousness is not so much 30
 needed as spiritual. Man delivered from sin, disease, and
 death, presents the true likeness or spiritual ideal.

- 1 Systems of religion and medicine treat of physical
 pains and pleasures, but Jesus rebuked the suffering
 3 **Basis of true** from any such cause or effect. The epoch
 religion. approaches when this understanding will be
 the basis of true religion. At present mortals progress
 6 slowly for fear of being thought ridiculous. They are
 slaves to fashion, pride, and sense. Sometime we shall
 learn how Spirit, the great architect, has created men
 9 and women in Science. We ought to weary of the
 fleeting and false, and cherish nothing which hinders
 our highest selfhood.
- 12 Jealousy is the grave of affection, — the presence of
 mistrust, where confidence is due, withers the flowers
 of Eden, and scatters love's petals to decay. Be not
 15 in haste to take the vow "until death do us part."
 Consider its obligations, its responsibilities, its rela-
 tions to your own growth and your influence on other
 18 lives.
- I never knew more than one individual who believed
 in agamogenesis; she was unmarried, a lovely character,
 21 **Insanity and** was suffering from incipient insanity, and a
 agamogenesis. Christian Scientist cured her. I have named
 her case to individuals, when casting my bread upon the
 24 waters, and it may have caused the good to ponder, —
 and the evil to hatch their silly innuendoes and lies, —
 since salutary causes sometimes incur these effects.
- 27 The perpetuation of the floral species by bud or cell-
 division is evident, but I discredit the belief that
 agamogenesis applies to the human species.
- 30 Christian Science presents unfoldment, not accretion;
 it manifests no material growth from molecule to mind,
 but an impartation of the divine Mind to man and the

universe. Proportionately as human generation ceases, 1
the unbroken links of eternal harmonious being will be
spiritually discerned; and man not of the 3
earth earthly but coexistent with God will <sup>God's crea-
tion intact.</sup>
appear. The scientific fact that man and the universe
are evolved from Spirit — God — and so are spiritual 6
and good, is as fixed in divine Science as is the proof
that mortals gain the sense of health and heaven only as
they lose the sense of sin, disease, and matter. Mortals 9
can never understand God's creation while believing
that man is a creator. His children already created will
be cognized only as man seeks and finds the truth of his 12
own being. Thus it is that the real, ideal man appears
in proportion as mortals, or the false and material, dis-
appear. To no longer marry or be "given in marriage" 15
neither closes man's continuity, nor his sense of increas-
ing number in God's infinite plan. Spiritually to under-
stand there is but one creator — God — unfolds His crea- 18
tion, confirms the Scriptures, brings the sweet assurance
of no parting, no pain, and man perfect and eternal.

If Christian Scientists educate their own offspring 21
spiritually, they can educate others spiritually, and not
conflict with their sense of God's creation. Some day
the child will ask his parent, Do you keep the First 24
Commandment? Do you have one God and creator, or
is man a creator? If the father replies, God creates
man through man, the child may ask, Do you teach 27
that Spirit creates materially, or do you declare that
there is no matter? Jesus said, "The children of this
world marry, and are given in marriage: But they 30
which shall be accounted worthy to obtain that world,
and the resurrection from the dead, neither marry, nor
are given in marriage."

CHAPTER IV.

CHRISTIAN SCIENCE AND SPIRITUALISM.

*And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter ;
Should not a people seek unto their God ?
For the living to the dead ? — ISAIAH.*

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. — JOHN.

- 1 **M**ORTAL existence is an enigma. Every day is a
mystery. The testimony of the corporeal senses
3 cannot inform us what is real and what is delusive, but
the revelations of Christian Science unlock the treas-
ures of Truth. Whatever is false or sinful
6 ^{The infinite one Spirit.} can never enter the atmosphere of Spirit.
There is but one Spirit. Man is never God ; but spir-
itual man, made in His likeness, reflects God. In this
9 scientific reflection the Ego and the Father are insepar-
able. The supposition that corporeal beings are spirits,
or that there are good and evil spirits, is a mistake.
12 The divine Mind maintains all identities as distinct
and eternal, from a blade of grass to a star.
<sup>Real and un-
real identity.</sup> The question is, What are God's identities?
15 What is Soul? Does life or soul exist in the thing
formed?

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Nothing is real and eternal, nothing is Spirit, but God 1
and His idea. Evil has no reality. It is neither person,
place, nor thing, but is simply a belief, an illusion of 3
material sense.

The identity, or idea, of all reality continues forever ;
but the Spirit, or divine Principle, of all is not *in* His 6
formations. Soul is synonymous with Spirit, God, the
creative, governing, infinite Principle, outside of finite
form, which forms only reflect. 9

Close your eyes, and you may dream that you see a
flower, — that you touch and smell it. Thus you learn
that the flower is a product of mind, a forma- 12
tion of thought, rather than of matter. Close
them again, and you may see landscapes, men, and
women. Thus you learn that these also are images 15
that mortal mind holds and evolves, which simu-
late mind, life, and intelligence. From dreams also
you learn that neither mortal mind nor matter is the 18
image or likeness of God, and that immortal Mind is
not in matter.

When the Science of Mind is understood, spirit- 21
ualism will be found mainly erroneous, having no
scientific basis or origin, no proof nor power
outside of human testimony. It is the off- 24
spring of the physical senses. There is no sensuality in
Spirit. I never could believe in spiritualism.

The basis and structure of spiritualism are alike mate- 27
rial and physical. Its spirits are so many corporealities,
limited and finite in character and quality. Spiritualism
therefore presupposes Spirit, which is ever infinite, to be 30
a corporeal being, a finite form, — a theory contrary to
Christian Science.

Dream-
lessons.

12

*Could you dream
of a flower if
you never saw
one?*

Found
wanting.

24

1 There is but one spiritual existence, the Life of which
 corporeal sense can take no cognizance. The divine
 3 Principle of man speaks through immortal sense. If a
 material body — in other words if mortal, material sense
 — were permeated by Spirit, that body would disappear
 6 to these senses, — be deathless. A condition prece-
 dent to communion with Spirit is the gain of spiritual
 life.

9 So-called *spirits* are but corporeal communicators. As
 light destroys darkness, and in its place all is light, so
 (in absolute Science) Soul, or God, is the only
 12 ^{Spirits} ~~obsolete.~~ truth-giver to man. Truth destroys mortal-
 ity, and brings to light immortality. Mortal belief (the
 material sense of life) and immortal Truth (the spiritual
 15 sense) are the tares and the wheat, which are not united
 by progress, but separated.

Perfection is not expressed through imperfection.
 18 Spirit is not made manifest through matter, its anti-
 pode. There are no convenient sieves which can strain
 truth through error.

21 God, good, being ever present, it follows in divine
 logic that evil, the suppositional opposite of good, is
 never present. In Science, individual good
 24 ^{Scientific} ~~phenomena.~~ derived from God, the infinite All-in-all,
 may flow from the departed to mortals. But evil is
 neither communicable nor scientific. A sinning, earthly
 27 mortal is not the reality of Life, nor the medium
 through which truth passes to earth. The joy of in-
 tercourse becomes the jest of sin, when evil and suffer-
 30 ing are communicable. Not personal intercommunion
 but divine law is the communicator of truth, health,
 and harmony to earth and humanity. As readily can

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you mingle fire and frost as Spirit and matter. In either 1
case, one must control the other.

Spiritualism calls one person, living in this world, 3
material, but terms another, who has died to-day a
sinner, and supposedly returns to earth to-morrow, a
spirit; when the fact is that neither the one nor the 6
other is spirit, for Spirit is God; and man is His likeness.

The belief that one man, as spirit, can control another
man, as matter, upsets both the individuality and the 9
Science of man, for man is spiritual. God One gov-
ernment. controls man and God is the only Spirit.

Any other control or attraction of so-called spirit is a 12
mortal belief, which ought to be known by its fruit, —
the repetition of evil.

If Spirit, or God, communed with or controlled mortals 15
through electricity, or any other form of matter, this
would destroy the divine order and the Science of om-
nipotent, omnipresent Spirit. 18

The belief that material bodies return to dust, here-
after to rise up as spiritual bodies, with material sen-
sations and desires, is incorrect. Equally Incorrect 21
theories. incorrect is the belief that spirit is confined
here in a finite, material body, from which it is freed by
death, and that, when it is freed, the spirit retains the 24
sensations belonging to the body.

It is a grave mistake to suppose that matter is any
part of the reality of intelligent existence, or that Spirit 27
and matter, intelligence and non-intelligence, No me-
diumship. can commune together. This error Science
will destroy. The sensual cannot be made the mouth- 30
piece of the spiritual, nor the finite become the channel
of the infinite. There is no communication between

1 so-called material existence, and spiritual life which is
not subject to death.

3 To be on communicable terms with Spirit, persons
must be free from organic bodies; and their return to
that material condition, after having once left
6 ^{Opposing}
^{conditions.} it, would be as impossible as the restoration
of the acorn, already absorbed into a sprout which has
risen above the soil, to its primitive condition. The seed
9 which has germinated has a new form and state of ex-
istence. When the belief of life in matter is extinct, the
error which has held it dissolves with it, and never
12 returns to the old condition. No correspondence or
communion can exist between persons in such opposite
dreams as the belief of having died and left a material
15 body, and the belief of still living in an organic, material
body.

The caterpillar, transformed into a beautiful insect, is
18 no longer a worm, nor does it return to fraternize with
or control the worm. Such a backward trans-
19 ^{Bridgeless}
^{division.} formation is impossible in Science. Darkness
21 and light, infancy and manhood, sickness and health, are
opposites, — different beliefs, which never blend. Who
will say that infancy can utter the ideas of manhood;
24 that darkness can represent light; that we are in Europe
when we are in the opposite hemisphere? There is no
bridge across the gulf which divides two such opposite
27 conditions as the spiritual, or incorporeal, and the phys-
ical, or corporeal.

In Christian Science there is never a retrograde step,
30 nor any return to positions outgrown. The so-called
dead and living cannot commune together, if they are in
separate states of existence, or consciousness.

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This simple truth lays bare the mistaken assumption 1
that man dies as matter but comes to life as spirit.
The so-called dead in order to reappear to 3
those still in the existence visible to the physi- Unscientific
investiture.
cal senses, would need to be tangible and material, — to
have still a material investiture, — or these lower senses 6
could take no cognizance of them.

Spiritualism would transfer men from the spiritual
sense of existence back into its material sense. This 9
gross materialism is scientifically impossible, since to
infinite Spirit there can be no matter.

Jesus said of Lazarus: "Our friend Lazarus sleepeth; 12
but I go, that I may awake him out of sleep." He re-
stored Lazarus by the understanding that he Raising
the dead. 15
had never died, not by an admission that his
body had died, and then lived again. Had Jesus be-
lieved that Lazarus had lived or died in his body, he
would have stood on the same plane of belief with those 18
who buried the body, and he could not therefore have
resuscitated it.

When you can waken yourself or others out of the 21
belief that all must die, you can then exercise Jesus'
spiritual power to reproduce the presence of those who
thought they had died, — but not otherwise. 24

There is one possible moment when those called dead,
and the living, can commune together, and that is the
moment previous to the transition, — the mo- Vision of
the dying. 27
ment when the link between their opposite
beliefs is being sundered. In the vestibule through
which we pass from one dream to another dream, or 30
when we awake from earth's sleep to the grand verities
of Life, the departing may hear the glad welcome of

1 those gone before. Those departing may whisper this
vision, name the face that smiles on them, and the hand
3 which beckons them ; as one at Niagara, with eyes open
only to that wonder, forgets all else, and breathes aloud
his rapture.

6 When being is understood, Life will be recognized as
neither material nor finite, but as infinite,—as God,
9 **Real Life** universal good ; and the belief that life, or
is God. mind, was ever in a finite form, or good in
evil, will be destroyed. Then it will be understood that
Spirit never entered matter, and was therefore never
12 raised from it. When advanced to spiritual being and
the understanding of God, man can no longer commune
with matter ; neither can he return to it, any more than
15 a tree can return to its seed. Neither will he be cor-
poreal ; but he will be an individual consciousness,
characterized by the divine Spirit, not by matter.

18 Suffering, sinning, dying beliefs are unreal, — when
divine Science is universally understood, they will have
no power over man, for man is immortal — and lives
21 by divine authority.

The sinless joy, the perfect harmony and immortality
of Life — possessing unlimited divine beauty and good-
24 **Immaterial** ness, without a single bodily pleasure or pain,
pleasure. — constitute the only veritable, indestructible
man, whose being is spiritual. This state of existence
27 is scientific and intact, — a perfection discernible only
by those who have the final understanding of Christ in
divine Science. Death can never hasten it, for death
30 must be overcome, not submitted to, before immortality
appears.

The recognition of Spirit and infinity comes not sud-

denly, here or hereafter. The pious Polycarp said: "I 1
cannot turn at once from good to evil." Neither
do other mortals accomplish the change from error to 3
truth at a single bound.

Existence continues to be a belief of corporeal sense,
until the Science of being is reached. Error brings its 6
own self-destruction, both here and hereafter, ^{Second}
for mortal mind creates its own physical con- ^{death.}
ditions. Death will occur on the next plane of exist- 9
ence as on this, until the spiritual understanding of Life
is reached. Then, and not until then, will it be demon-
strated that "the second death hath no power." 12

The period required for this dream of material life,
embracing its so-called pleasures and pains, to vanish
from consciousness, "knoweth no man . . . ^{A dream} 15
neither the Son, but the Father." It will be ^{vanishing.}
of longer or shorter duration, according to the tenacity
of its error. Of what advantage, then, would it be to 18
us, or to the departed, to prolong the material state, and
so prolong the illusion either of a soul inert, or of a sin-
ning, suffering sense, — a so-called mind fettered to 21
matter.

Even if spirits' communications to mortal conscious-
ness were possible, they would grow beautifully less 24
with every advanced stage of existence. The ^{Progress and}
departed would gradually rise above ignorance ^{purgatory.}
and materiality, and Spiritualists would outgrow their 27
beliefs in material spiritualism. Spiritism consigns the
dead to a state resembling that of blighted buds, — to a
wretched purgatory, where their chances of improvement 30
narrow into nothing, and they return to their old stand-
points of matter.

- 1 The decaying flower, the blighted bud, the gnarled
oak, the ferocious beast, — like the discords of disease,
3 **Unnatural** sin, and death, — are unnatural. They are
deflections. the falsities of sense, the changing deflections
of mortal mind, and not the eternal realities of Mind.
- 6 How unreasonable is the belief that we are wearing
out life and hastening to death, and that at the same
time we are communing with immortality?
9 **Absurd**
oracles. If the departed are in rapport with mortality,
or matter, they are not spiritual, but must still be mortal,
sinful, suffering, and dying. Then wherefore look to
12 them — even were communication possible — for proofs
of immortality, and accept them as oracles? Com-
munications gathered from ignorance are pernicious in
15 tendency.

Spiritualism, with its material accompaniments, would
destroy the supremacy of Spirit. If Spirit pervades all
18 space, it needs no material method for the transmis-
sion of messages. Spirit needs no wires nor electricity
in order to be omnipresent.

- 21 Spirit is not materially tangible. How then can it
communicate with man through electric, material effects?
- How can the majesty and omnipotence of
24 **Spirit in-**
tangible. Spirit be lost? God is not in the medley,
where matter cares for matter; where spiritism makes
many gods, and hypnotism and electricity are claimed
27 to be the agents of God's government.

Spirit blesses man, but man "canst not tell whence it
cometh." By it the sick are healed, the sorrowing are
30 comforted, and the sinful are reformed. These are the
effects of one universal God, the invisible good dwelling
in eternal Science.

CHRISTIAN SCIENCE AND SPIRITUALISM. 79

The act of describing disease — its symptoms, locality, 1
and fatality — is not scientific. Warning people against
death is an error that tends to frighten those 3
into it who are ignorant of Life as God. Thought re-
garding death.
Thousands of instances could be cited of health restored
by changing the patient's thoughts relating to death. 6

A scientific mental method is more sanitary than the use
of drugs, and produces permanent health. Science must
go over the whole ground, and dig up every 9
seed of error's sowing: spiritualism relies upon Fallacious
hypotheses.
human beliefs and hypotheses. Christian Science re-
moves these beliefs and hypotheses, through the higher 12
understanding of God, for it rests on divine Principle in
its revelation of immortality, not on material personalities,
and so introduces the harmony of being. 15

Jesus cast out evil spirits, or false beliefs. The
Apostle Paul bade men have the Mind that was in the
Christ. Jesus did his own work by the one Spirit. He 18
said: "My Father worketh hitherto, and I work." He
never described disease, so far as can be learned from
the Gospels, but he healed it. 21

The unscientific practitioner says: "You are ill. Your
brain is overtaxed, and you must rest. Your body is
weak, and it must be strengthened. You have 24
nervous prostration, and must be treated for Mistaken
methods.
it." Science objects to all this, contending for the rights
of intelligence, and asserting that Mind controls body 27
and brain.

Mind-science teaches that mortals need "not be
weary in well doing." It dissipates fatigue 30
in doing good. Giving does not impoverish Divine
strength.
us in the service of our Maker, neither does withhold-

1 ing enrich us. We have strength in proportion to our
truth, and our strength is not lessened by giving utter-
3 ance to truth. A cup of coffee or tea is not the equal
of truth, whether for the inspiration of a sermon or
for the support of bodily endurance.

6 A communication purporting to come from the late
Theodore Parker reads as follows: "There never was,
and there never will be, an immortal spirit."
9 ^{A denial of}
^{immortality.} Yet the very periodical containing this sen-
tence repeats weekly the assertion that spirit-commu-
nications are our only proofs of immortality.

12 I entertain no doubt of the humanity and philanthropy
of many Spiritualists, but I cannot coincide with their
views. It is mysticism that gives spiritualism
15 ^{Mysticism}
^{unscientific.} its force. Science removes mystery, and ex-
plains extraordinary phenomena; but Science never re-
moves such phenomena from the domain of reason into
18 the realm of mysticism.

It should not seem mysterious that mind, without
hands, can move a table, when we already know that it is
mind-power which moves both table and hand.
21 ^{Physical}
^{falsities.} Even planchette—the French toy which years
ago pleased so many people — attested the control of
24 mortal mind over its lower substratum, called matter.

It is mortal mind which convulses its substratum
called matter. These movements arise from the volition
27 of human belief, but are neither scientific nor rational.
Mortal mind produces table-tipping as certainly as table-
setting, and believes that this wonder emanates from
30 spirits and electricity; and this belief rests on the com-
mon conviction that mind and matter cooperate both
visibly and invisibly, and hence that matter is intelligent.

CHRISTIAN SCIENCE AND SPIRITUALISM. 81

There is not so much evidence to prove any inter- 1
communication between the so-called dead and the liv-
ing, as there is to show the sick that matter 3
suffers and has sensation; yet this latter Poor post-
mortem
evidence.
evidence is destroyed by Mind-science. If
Spiritualists understood the Science of being, their belief 6
in mediumship would vanish.

At the very best, on its own theories, spiritualism can
only prove that certain individuals have a continued 9
existence after death, and maintain their affili-
ation with mortal flesh; but this fact af- No proof of
immortality.
fords no certainty of everlasting life. A man's asser- 12
tion that he is immortal no more proves him to be so,
than the opposite assertion, that he is mortal, would prove
immortality a lie. Nor is the case improved when 15
alleged spirits teach immortality. Life, Love, Truth,
is the only proof of immortality.

Man in the likeness of God, as revealed in Science, 18
cannot help being immortal. Though the grass seemeth
to wither and the flower to fade, they reappear.

Erase the figures which express number, si- Mind's mani-
festations
immortal. 21
lence the tones of music, give to the worms the
body called man, and yet the producing, governing, di-
vine Principle lives on,—in the one case as truly as in 24
the other,—despite the so-called laws of matter, which
define man as mortal. Though the inharmony resulting
from material sense hides the harmony of Science, it 27
cannot destroy the divine Principle thereof. In Science,
man's immortality depends on that of God, good, and
follows it as a necessary consequence. 30

That somebody, somewhere, must have known the
deceased person, supposed to be the communicator, is

1 evident, and it is as easy to read distant thoughts as
 near. We think of an absent friend as easily as we
 3 ^{Reading} do of one present. It is no more difficult to
 ^{thoughts.} read the absent mind than it is to read the
 present. Chaucer wrote centuries ago, yet we still read
 6 his thought in his verse. What is classic study, but so
 much discernment of the minds of Homer and Virgil, of
 whose personal existence we may be in doubt?

9 If spiritual life has been won by the departed, they
 cannot return to material existence; because different
 states of consciousness are involved, and one
 12 ^{Impossible} person cannot exist in two different states of
 ^{intercom-} consciousness at the same time. In sleep we
 ^{munion.} do not communicate with the dreamer at our side,
 15 despite this proximity, because both of us are either
 unconscious, or wandering through different mazes of
 consciousness in dreams.

18 In like manner it would follow, even if our departed
 friends were near us, and were in as conscious a state
 of existence as before the change we call death, that
 21 their state of consciousness must be different from ours.
 We are not in their state, nor are they in the mental
 realm wherein we dwell. Communion between them
 24 and ourselves would be prevented by this difference.
 The mental states are so unlike, that intercommunion
 is as impossible as it would be between a mole and a
 27 human being. Different dreams and different awaken-
 ings betoken differing consciousness. When wandering
 in Australia, do we look for help to the Esquimaux in
 30 their snow huts?

In a world of sin and sensuality, hastening to a
 greater development of power, it is wise to earnestly

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consider whether it is the human mind or the divine 1
Mind which is influencing you. What the prophets of
Jehovah did, the worshippers of Baal failed to do ; yet 3
artifice and delusion claimed that they could equal the
work of wisdom.

Science only can explain the incredible good, and 6
the evil elements, now coming to the surface. Mortals
must find refuge in Truth, in order to escape the error
of these latter days. Nothing is more antagonistic to 9
Christian Science than a blind belief without under-
standing, for it hides Truth, and builds on error.

Miracles are impossible in Science, and here it takes 12
issue with popular religions. The scientific manifesta-
tion of power is from the divine nature, and ^{Natural}
is not supernatural, since Science is an ex- ^{wonders.} 15
plication of nature. The belief that the universe,
including man, is governed in general by material laws,
but that occasionally Spirit sets aside these laws, — 18
this belief belittles omnipotent wisdom, and gives to
matter the precedence over Spirit.

It is contrary to Christian Science to suppose that 21
life is either material or organically spiritual. Between
Christian Science and all forms of supersti- ^{Conflicting}
tion a great gulf is fixed, as impassable as that ^{standpoints.} 24
between Dives and Lazarus. There is mortal mind-read-
ing and immortal Mind-reading. The latter is a revela-
tion of divine purpose, through spiritual understanding, 27
by which man gains the divine Principle and explanation
of all things. These are distinctly opposite standpoints,
whence cause and effect are interpreted. The act of 30
reading mortal mind investigates and touches human
beliefs only. Science is immortal and coordinate neither

1 with the premises nor with the conclusions of mortal
beliefs.

3 The ancient prophets gained their foresight from a
spiritual, incorporeal standpoint; not by foreshadowing
evil, and mistaking fact for fiction, — pre-
6 ^{Scientific} ~~foreseeing.~~ dicting the future from a groundwork of
corporeality and human belief. When sufficiently
advanced in Science to be in harmony with the Truth
9 of being, men become seers and prophets involuntarily,
controlled not by demons, spirits, or demigods, but by
the one Spirit. It is the prerogative of the ever-present,
12 divine Mind, and of thought which is in rapport with
this Mind, to know the past, the present, and the future.

Acquaintance with the Science of being enables us to
15 commune more largely with the divine Mind, to foresee
and foretell events which concern the universal welfare,
to be divinely inspired, — yea, to reach the range of
18 fetterless Mind.

To understand that Mind is infinite, not bounded by
corporeality, not dependent upon the ear and eye for
21 ^{The Mind} ~~unbounded.~~ sound or sight, or upon muscles and bones for
locomotion, is a step towards Mind-science
whereby we discern man's nature and existence. This
24 true conception of being destroys the belief of spirit-
ualism at its very inception; for, without the concession
of material personalities called spirits, spiritualism has
27 no basis to build upon.

All we correctly know of Spirit comes from God,
divine Principle, and is learned through Christ and
30 ^{Scientific} ~~foreknowing.~~ Christian Science. If this Science has been
thoroughly learned and properly digested, we
can know the truth more accurately than the astronomer

can read the stars, or calculate an eclipse. This Mind- 1
reading is the opposite of clairvoyance. It is the illu-
mination of spiritual understanding, which demonstrates 3
a capacity of Soul, not of material sense. This Soul-
sense comes to the human mind when the latter yields
to the divine Mind. 6

Such intuitions reveal whatever constitutes and per-
petuates harmony, enabling one to do good, but not
evil. You will reach the perfect Science of ^{Value of} 9
healing when able to read the human mind ^{intuition.}
after this manner, and discern the error you would
destroy. The Samaritan woman said: "Come, see a 12
man, which told me all things that ever I did: is not
this the Christ?"

It is recorded that Jesus, as he once journeyed with 15
his students, "knew their thoughts," — read them scien-
tifically. In like manner he discerned disease and
healed the sick. After the same method, events of great 18
moment were foretold by the Hebrew prophets. Our
Master rebuked the lack of this power when he said:
"O ye hypocrites! ye can discern the face of the sky; 21
but can ye not discern the signs of the times?"

Both Jew and Gentile may have had acute corporeal
senses, but all mortals lack spiritual sense. Jesus knew 24
the generation to be wicked and adulterous, ^{Hypocrisy}
seeking the material more than the spiritual. ^{condemned.}
His thrusts at materialism were sharp, but needful. He 27
never spared hypocrisy the sternest condemnation. He
said: "These ought ye to have done, and not to leave
the other undone." The great Teacher knew both 30
cause and effect, knew that truth communicates itself
but never imparts error.

1 Jesus once asked, "Who touched me?" Supposing
 this inquiry to be occasioned by physical contact alone,
 3 **Mental** his disciples answered, "The multitude throng
contact. thee." Jesus knew, as others did not, that
 it was not matter, but mortal mind, whose touch called
 6 for aid. Repeating his inquiry, he was answered by the
 faith of a sick woman. His quick apprehension of this
 mental call illustrated his spirituality. The disciples'
 9 misconception of it uncovered their materiality. He
 possessed more spiritual susceptibility than the disciples.
 Opposites come from contrary directions, and produce
 12 unlike results.

Mortals evolve images of thought. These may appear
 to the ignorant to be apparitions; but they are mysteri-
 15 **Images of** ous only because it is unusual to see thoughts,
thought. though we can always feel their influence.
 Haunted houses, ghostly voices, unusual noises, and
 18 apparitions brought out in dark seances, either involve
 feats by tricksters, or they are images and sounds
 evolved involuntarily by mortal mind here. Optical
 21 seeing is no less a quality of physical sense than feeling
 is. Then why is it more difficult to see a thought than
 to feel it? Education alone determines the difference.
 24 In reality there is none.

Portraits, landscape-paintings, fac-similes of penman-
 ship, peculiarities of expression, recollected sentences,
 27 **Phenomena** can all be taken from pictorial thought and
explained. memory, as readily as from objects cognizable
 by the senses. Mortal mind sees what it believes, as
 30 certainly as it believes what it sees. It feels, hears, and
 sees its own thoughts. Pictures are mentally formed
 before the artist can convey them to canvas. So is it

with all material conceptions. Mind-readers perceive 1
these pictures of thought. They copy or reproduce
them, even when lost to the memory of the mind in 3
which they are discoverable.

It is needless for the thought or person holding the
transferred picture to be individually and consciously 6
present. Though individuals have passed away, their mental environment remains, to <sup>Mental en-
vironment.</sup>
be discerned, described, and transmitted. Though bodies 9
are leagues apart, and their associations forgotten, they
float in the general atmosphere of human mind.

The Scotch call such vision "second sight" when 12
really it is first sight instead of second, for it presents
primal facts to mortal mind. Science enables <sup>Second
sight.</sup>
one to read the human mind, but not as a 15
clairvoyant. It enables one to heal through Mind, but
not as a mesmerist.

The mine knows naught of the emeralds within its 18
rocks; the sea is ignorant of the gems within its cav-
erns, of the corals, of its sharp reefs, of the <sup>Buried
secrets.</sup>
tall ships that float on its bosom, or of those 21
whose carcasses lie buried in its sands; yet these are all
there. Do not suppose that any mental concept is gone
because you do not think of it. The true concept is 24
never lost. The strong impressions produced on mortal
mind by friendship, or by any intense feeling, are last-
ing, and mind-readers can perceive and reproduce these 27
impressions.

Memory may reproduce voices long since silent.
We have but to close the eyes, and forms <sup>Recollected
friends.</sup> 30
rise before us which are thousands of miles
away, or altogether gone from physical sight and

1 sense, and this not in dreamy sleep. In our day-dreams
 we can recall, — what the poet Tennyson expressed the
 3 heart's desire for, —

the touch of a vanished hand,
 And the sound of a voice that is still.

6 The mind may even be cognizant of a present flavor and
 odor, when no viand touches the palate, and no scent
 salutes the nostrils.

9 How are veritable ideas to be distinguished from illu-
 sions? By learning their origin. Ideas are emanations
 of Spirit. Thoughts, proceeding from the
 12 Illusions
not ideas. brain or from matter, are offshoots of mortal
 mind, — they are mortal material beliefs. Ideas are spirit-
 ual, harmonious, and eternal. Beliefs proceed from the
 15 so-called material senses, which at one time are supposed
 to be substance-matter, and at another are called spirits.

To love one's neighbor as one's self is a divine idea ;
 18 but this idea can never be seen, felt, nor understood
 through the physical senses. Excite the organ of ven-
 eration, religious faith, and the individual manifests pro-
 21 found adoration. Excite the opposite development, and
 he blasphemes. These effects, however, do not proceed
 from Christianity, nor are they spiritual phenomena ;
 24 for both arise from mortal belief.

Eloquence re-echoes the strains of Truth and Love.
 It is inspiration, rather than erudition. It shows the
 27 Trance-
speaking
illusion. possibilities derived from divine Mind, though
 it is said to be a gift whose endowment is ob-
 tained from books, or received from the impul-
 30 sion of departed spirits. When eloquence proceeds from
 the belief that a departed spirit is speaking, who can tell
 what the unaided medium is incapable of knowing or

uttering; — this only shows that the beliefs of mortal 1
mind are loosed. Forgetting her ignorance, in the be-
lief that another mind is speaking through her, the 3
devotee may become unwontedly eloquent. Having
more faith in others than in herself, and believing that
somebody else possesses her tongue and mind, she talks 6
freely.

Destroy her belief in outside aid, and her eloquence
disappears. The former limits of her belief return. She 8
says, "I am incapable of words that glow, for I am un-
educated." This familiar instance reaffirms the Scrip-
tural word concerning a man, "As he thinketh in his 12
heart, so is he." If one believes that he cannot be an
orator without study or a superinduced condition, the
body responds to this belief, and the tongue grows mute 15
which before was eloquent.

Mind is not necessarily dependent upon educational
processes. It possesses of itself all beauty and poetry, 18
and the power of expressing them. Spirit, Scientific im-
provisation. God, is heard when the senses are silent. We
are all capable of more than we do. The influence or 21
action of Soul confers a freedom which explains the
phenomena of improvisation, and the fervor of un-
tutored lips. 24

Matter is neither intelligent nor creative. The tree is
not the author of itself. Sound is not the originator of
music, and man is not the father of man. Divine 27
Cain concluded, very naturally, that if life origination.
was in the body, and man gave it, man had the right to
take it away. This incident shows that the belief of 30
life in matter was "a murderer from the beginning."

If seed is necessary to produce wheat, and wheat to

1 produce flour, or if one animal can originate another,
 how then can we account for their primal origin? How
 3 were the loaves and fishes multiplied on the shores of
 Galilee, — and that, too, without meal or monad, from
 which loaf or fish could come?

6 The earth's orbit, and the imaginary line called the
 equator, are not substance. The earth's motion and
 position are sustained alone by Mind. Divest
 9 ^{Mind is} ~~substance.~~ yourself of the thought that there can be sub-
 stance in matter, and then the movements and transi-
 tions now possible for mortal mind, will be found to be
 12 equally possible for the body. Then being will be
 recognized as spiritual, and death will be obsolete;
 though now some insist that death is the necessary pre-
 15 lude to immortality.

In dreams we fly to Europe, and meet a far-off friend.
 The looker-on sees the body in bed, but the supposed
 18 ^{Mortal} ~~delusions.~~ inhabitant of that body carries it through the
 air and over the ocean. This shows the pos-
 sibilities of thought. Opium and hashish eaters men-
 21 tally travel far and work wonders; yet their bodies stay
 in one place. This shows what mortal mentality and
 knowledge are.

24 The admission to one's self that man is God's own
 likeness, sets one free to master the infinite idea. This
 conviction shuts the door on death, and opens
 27 ^{Scientific} ~~finalities.~~ it wide towards immortality. The under-
 standing and recognition of Spirit must finally come, and
 we may as well improve our time in solving the mys-
 30 teries of being, through an apprehension of divine Prin-
 ciple. At present we know not what man is; but we
 certainly shall know this when man reflects God.

CHRISTIAN SCIENCE AND SPIRITUALISM. 91

The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

It is difficult for the sinner to accept divine Science, because it exposes his nothingness; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear, and his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

Certain erroneous postulates should be here considered, in order that the spiritual facts may be better apprehended. The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil, nor the medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is in-

1 telligent, and that man has a material body which is part of himself.

3 The fifth erroneous postulate is, that matter holds in itself the issues of life and death, — that it is not only capable of experiencing pleasure and pain, but also
6 capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

9 Mind is not an entity within the cranium, with the power of sinning now and forever.

In old Scriptural pictures we see the tree of knowl-
12 edge, with a serpent coiled around it speaking to Adam and Eve. This represents the serpent in the
Knowledge of good and evil. act of commending to our first parents the
15 knowledge of good and evil, a knowledge gained from matter or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception
18 of manhood — a burlesque of God's man — is an outgrowth of human knowledge, a mere offshoot of material sense.

21 Uncover error, and it turns the lie upon you. Until the fact concerning error — namely, its nothingness —
Opposing appears, the moral demand will not be met, and
24 power. the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a
27 belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can
30 be real, when it is merely the absence of truth, leads to belief in the superiority of error.

Do you say the time has not yet come in which to

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recognize Soul as substantial and able to control the 1
body? Remember Jesus, who over eighteen centuries
ago demonstrated the power of Spirit, and The age's 3
said, "He that believeth on me, the works privilege.
that I do shall he do also," and who also said, "But the
hour cometh, and *now is*, when the true worshippers shall 6
worship the Father in spirit and in truth." "Behold, *now*
is the accepted time; behold, *now* is the day of salvation,"
said Paul. 9

Divine logic and revelation coincide. If we find this
to be otherwise, we may be sure that our logic Logic and
is at fault, or that we have misinterpreted revelation. 12
revelation. Good itself never causes evil, nor creates
aught that can cause evil.

Good does not create a mind susceptible of causing 15
evil, for evil is the opposing error, and not the truth of
creation. Destructive electricity is not the offspring of
infinite good. Whatever contradicts the real nature 18
of the divine *Esse*, though human faith may clothe it
with angelic vestments, is without foundation.

The belief that Spirit is finite as well as infinite, has 21
darkened all history. In Christian Science, Spirit, as a
proper noun, is the name of the Supreme Derivatives
Being. It means quantity and quality, and of spirit. 24
applies exclusively to God. The modifying derivatives
of the word *spirit* refer only to quality, not God. Man
is spiritual. He is not God, Spirit. If man were Spirit, 27
then men would be spirits, gods. Finite spirit would be
mortal; and this is the error embodied in the belief that
the infinite can be contained in the finite. This belief 30
tends to becloud our apprehension of the kingdom of
heaven, and the reign of harmony in the Science of being.

- 1 Jesus taught but one God, one Spirit, which makes
 man in the image and likeness of Himself, — of Spirit,
 3 **Scientific** not of matter. Man reflects infinite Truth,
man. Life, and Love. The nature of man, thus
 understood, includes all that is implied by the terms
 6 “image” and “likeness” as used in Scripture. The truly
 Christian and scientific statement of personality, and the
 relation of man to God, with the demonstration which
 9 accompanied it, incensed the rabbis, and they said: “Cru-
 cify him, crucify him, . . . by our law he ought to die,
 because he made himself the Son of God.”
- 12 The eastern empires and nations owe their false gov-
 ernment to the misconceptions of Deity there prevalent.
 Tyranny, intolerance, and bloodshed, wherever found,
 15 arise from the belief that the infinite is formed after the
 pattern of mortal personality, passion, and impulse.
- The progress of truth confirms its claims, and our
 18 Master confirmed his words by his works. His healing-
Ingratitude powers evoked denial, ingratitude, and be-
and denial. trayal, arising from sensuality. Of the ten
 21 lepers whom Jesus healed, but one returned to give God
 thanks, — that is, to acknowledge the divine Principle
 which healed him.
- 24 Our Master easily read the thoughts of mankind, and
 this insight better enabled him to direct those thoughts
 aright; but what would be said, at this period, of an
 27 infidel blasphemer who should hint that Jesus used his
 incisive power injuriously? Our Master read mortal
 mind on a scientific basis — the omnipresence of Mind.
- 30 An approximation toward this discernment indicates
 spiritual growth, and a union with the infinite capacities
 of the one Mind. Jesus could injure no one by his

Mind-reading. The effect of his Mind was always to 1
 heal and save. This is the only genuine Science of read-
 ing mortal mind. His holy motives and aims ^{Spiritual} 3
 were traduced by the sinners of that period, as ^{insight.}
 they would be to-day, if Jesus were personally present.
 Paul said, "To be spiritually minded is life." We ap- 6
 proach God, or Life, in the ratio of our spirituality, our
 fidelity to Truth and Love ; and in that ratio we know all
 human need and are able to discern the thought of the 9
 sick and the sinful, in order to heal them. Error of any
 kind cannot hide from the law of God.

Whoever reaches this point of moral culture and good- 12
 ness cannot injure others, and must do them good. The
 greater or less ability of a Christian Scientist, to discern
 thought scientifically, depends on his genuine spirituality. 15
 This kind of mind-reading is not clairvoyance ; but it is
 important to our success in healing, and is one of the
 special characteristics thereof. 18

We welcome the increase of knowledge, and the end
 of error, because even human invention must have its
 day, and we want that day to be succeeded by ^{Christ's re-} 21
 Christian Science, — divine reality. Midnight ^{appearance.}
 foretells the dawn. Led by a solitary star amid the
 darkness, the Magi of old foretold the Messiahship of 24
 Truth. Is the wise man of to-day believed, when he
 beholds the light which heralds Christ's eternal dawn,
 and describes its effulgence? 27

Lulled by stupefying illusions, the world is asleep in
 the cradle of infancy, dreaming away the hours. Ma-
 terial sense unfolds not the facts of existence ; ^{Spiritual} 30
 but spiritual sense lifts human consciousness ^{awakening.}
 into eternal Truth. Humanity advances out of sinning

1 sense into spiritual understanding slowly; unwillingness
to learn all things rightly, binds Christendom with
3 chains.

Love will finally mark the hour of harmony; and spir-
itualization will follow, for Love is Spirit. Before error
6 The darkest is wholly destroyed, there will be interruptions
hours of all. in the general material routine. Earth will
become dreary and desolate, but summer and winter,
9 seedtime and harvest (though in changed forms), will
continue unto the end, — until the final spiritualization
of all things. “The darkest hour precedes the dawn.”

12 This material world is even now becoming the arena
for conflicting forces. On one side there will be discord
and dismay; on the other side there will be
15 Arena of Science and peace. In the breaking up of
contest. material beliefs, there will be famine and pestilence;
want and woe, sin, sickness, and death will assume new
18 phases, and their nothingness will finally appear. These
disturbances will continue until the end of error, when
all discord will be swallowed up in spiritual Truth.

21 Mortal error will vanish in a moral chemicalization.
This mental fermentation has begun, and will continue
until all errors of belief yield to understanding. Belief is
24 changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who hath
shaped his course in accordance with divine Science will
27 Millennial endure unto the end. As material knowledge
glory. diminishes and spiritual understanding in-
creases, real objects will be apprehended mentally instead
30 of materially.

During this final conflict, wicked minds will endeavor
to find means whereby to accomplish more evil; but

those who discern Christian Science will hold crime in 1
check. They will aid in the ejection of error. They will
maintain law and order, and cheerfully await the cer- 3
tainty of ultimate perfection.

In reality, the more closely error simulates truth, and
so-called matter resembles its essence, mortal mind, the 6
more impotent error becomes as a belief. Ac- Dangerous
resemblances.
cording to human belief the lightning is fierce
and the electric current swift, yet in Christian Science 9
the flight of one and the blow of the other will become
harmless. The more destructive matter becomes, the
more its nothingness will appear, until it reaches its mor- 12
tal zenith in illusion, and forever disappears. The nearer
a false belief approaches truth, without passing the
boundary where, having been destroyed by divine Love, 15
it ceases to be an illusion, the riper it becomes for de-
struction. The more material the belief, the more obvi-
ous its error, until divine Spirit, supreme in its domain, 18
dominates all matter, and man is found in the likeness
of Spirit, his original being.

The broadest facts array the most falsities against 21
themselves, for they bring error out from under cover.
It requires courage to utter truth; for the higher Truth
lifts her voice, the louder will error scream, until its inar- 24
ticate sound is forever silenced in oblivion.

“He uttered His voice, the earth melted.” This Scrip-
ture indicates that all matter will disappear before the 27
supremacy of Spirit.

Christianity is again demonstrating the Life that is
Truth, and the Truth that is Life, by the Christianity
still rejected. 30
apostolic work of casting out error and healing
the sick. Earth has no repayment for the persecutions

1 which attend a new step in Christianity ; but the spirit-
 ual recompense of the persecuted is assured in the eleva-
 3 tion of existence above mortal discord, and in the gift of
 divine Love.

The prophet of to-day beholds in the mental horizon
 6 the signs of these times, the reappearance of the Chris-
 tianity which heals the sick and destroys error,
Spiritual fore- shadowings. and no other sign shall be given. Body can-
 9 not be saved, except through Mind. The Science of
 Christianity is misinterpreted by a material age ; for it is
 that healing influence of Spirit (not *spirits*) which the
 12 material senses cannot comprehend, — which can only
 be spiritually discerned. Creeds, doctrines, and human
 hypotheses do not express it, much less can they de-
 15 monstrate it.

Beyond the frail premises of human beliefs, — above
 the loosening grasp of creeds, — the demonstration of
 18 **Revelation of Science.** Christian Mind-healing stands a revealed and
 practical Science. It is imperious through-
 out all ages, as Christ's revelation of Truth, of Life,
 21 and of Love, which remains inviolate for every man to
 understand and practise.

For centuries — yea, always — natural science has
 24 been considered no part of any religion, Christianity
 not excepted. Even now multitudes consider
Science as foreign to all religion. that what they call *science* has no proper
 27 connection with faith and piety. Mystery
 does not enshroud Christ's teachings, and they are not
 theoretical and fragmentary, but practical and complete ;
 30 and thus they are not deprived of their essential
 vitality.

The way through which immortality and life are

learned is not ecclesiastical, but Christian; not human, 1
 but divine; not physical, but metaphysical; not material,
 but scientifically spiritual. Human philosophy, ^{Key to the} 3
 ethics, and superstition afford no demon- ^{kingdom.}
 strable divine Principle whereby mortals can escape from
 sin; yet this is what the Bible demands. "Work out 6
 your own salvation with fear and trembling," says the
 apostle; yet he straightway adds: "for it is God which
 worketh in you both to will and to do of His good pleas- 9
 ure" (Philippians ii. 12, 13). Truth has furnished the
 key to the kingdom, and with this key Christian Science
 has opened the door of the human understanding. None 12
 may pick the lock or enter by some other door.

Those individuals who adopt theosophy, spiritualism,
 or hypnotism, may possess natures above some others 15
 who eschew them. Therefore my contest is not with
 the individual, but with the false system. I have loved
 mankind — and because thereof, continue to labor and 18
 endure.

The calm, strong currents of true spirituality, the
 manifestations whereof are health, purity, and self- 21
 immolation, must deepen human experience, until the
 beliefs of material existence are seen to be a bald im-
 position, and sin, disease, and death give everlasting 24
 place to the scientific demonstration of divine Spirit, and
 God's spiritual, perfect man.

CHAPTER V.

ANIMAL MAGNETISM.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. — JESUS.

1 **M**ESMERISM or animal magnetism was first
brought into notice in Germany, in 1775, by
3 **Earliest in-** Mesmer. According to the American Cyclo-
vestigations. pædia, he regarded this force, which he said
could be exerted by one living organism over another,
6 as a means of alleviating disease. His propositions are
as follows:

“There exists a mutual influence between the celestial
9 bodies, the earth, and animated things. Animal bodies
are susceptible to the influence of this agent, disseminat-
ing itself through the substance of the nerves.”

12 In 1784 the French government ordered the medical
faculty of Paris to investigate Mesmer's theory, and to
report upon it. Under this order a commission was
15 appointed, and Benjamin Franklin was one of the
commissioners. They reported to the government as
follows:

18 “In regard to the existence and utility of animal mag-
netism, we have come to the unanimous conclusions that
there is no proof of the existence of the animal magnetic

fluid : that the violent effects, which are observed in the 1
public practice of magnetism, are due to manipula-
tions, or to the excitement of the imagination, and the 3
impressions made upon the senses ; and that there is one
more fact to be recorded in the history of the errors of
the human mind, and an important experiment upon the 6
power of the imagination."

In 1837, a committee of nine persons was appointed,
among whom were Roux, Bouillaud, and Clo- Clairvoyance, 9
quet, who tested, during several sessions, the magnetism.
phenomena exhibited by a reputed clairvoyant. Their
report stated the results as follows : 12

"The facts which had been promised by Monsieur
Berna [the magnetizer] as conclusive, and as adapted to
throw light on physiological and therapeutical questions, 15
are certainly not conclusive in favor of the doctrine of
animal magnetism, and have nothing in common with
either physiology or therapeutics." 18

This report was adopted by the Royal Academy of
Medicine, in Paris.

The author's own observations of the workings of ani- 21
mal magnetism convince her that it is not a remedial agent, and that its effects upon Personal
those who practise it, and upon their subjects, who do 24
not resist it, lead to moral and to physical death. conclusions.

If it seems to alleviate or to cure disease, this appear-
ance is deceptive, since error cannot remove the effects 27
of error. Discomfort under error is preferable to com-
fort. In no instance is the effect of animal magnetism,
recently called hypnotism, other than the effect of illu- 30
sion. Any seeming benefit derived therefrom is propor-
tional only to one's faith in esoteric magic.

1 Animal magnetism has no scientific foundation; for
 God governs all that is real, harmonious, and eternal,
 3 and His power is neither animal nor human.
 3 **Mere** Its basis being a belief and this belief an-
negation. imal, in Science animal magnetism, mesmerism, or
 6 hypnotism is a mere negation, possessing neither intel-
 ligence, power, nor reality; and in sense it is the spe-
 cific term for error.

9 There is but one real attraction,—namely, that of Spirit.
 The pointing of the needle to the pole symbolizes this all-
 embracing power, or the attraction of God, divine Mind.
 12 The planets have no more power over man than over
 his Maker, since God governs the universe; but man
 reflecting His power, has dominion over all the earth,
 15 and its hosts.

The mild forms of animal magnetism are disappearing,
 and its aggressive features are coming to the front.
 18 **Hidden** The looms of crime, hidden in the dark re-
agents. cesses of mortal thought, are every hour
 weaving webs more complicated and subtle. So secret
 21 are its present methods that they ensnare the age into
 indolence, and produce the very apathy on this subject
 which the criminal desires. The following is an extract
 24 from the Boston Herald:

“Mesmerism is a problem not lending itself to an
 easy explanation and development. It implies the
 27 exercise of despotic control, and is much more likely to
 be abused by its possessor, than otherwise employed, for
 the individual or society.”

30 Mankind must learn that evil is not power. Its seem-
 ing despotism is but a phase of error. Christian Science
 despoils the kingdom of Satan, and pre-eminently pro-

motes affection and virtue in families, and therefore in 1
 the community. The Apostle Paul refers to the personification of evil as “the god of ^{Mental} ^{despotism.} 3
 this world,” and further defines it as dishonesty and
 craftiness. Sin was the Assyrian moon-god.

The liberation of the powers of mortal mind through 6
 Science, whereby man may escape from sin and mortal-
 ity, blesses the whole human family. As in ^{Liberation of} ^{mental powers.} 9
 the beginning, however, this liberation does
 not scientifically show itself in a knowledge of both
 good and evil, for the latter is unreal.

On the other hand, Mind-science is wholly separate 12
 from any half-way, impertinent knowledge; because it
 is of God and demonstrates the divine Principle, work-
 ing out the purposes of good only. The maximum of 15
 good, however, is met by the maximum of suppositional
 evil, hence the fight to crush Science.

As used in Christian Science, animal magnetism or 18
 hypnotism is the specific term for error, or mortal mind.
 It is the false belief that mind is in matter, ^{The genus} ^{of error.} 21
 and both evil and good; that evil is as real as
 goodness, and more powerful. This belief has not one
 quality of Truth or good. It is either ignorant or
 malicious. The malicious form of animal magnetism 24
 ultimates in moral idiocy. The truths of immortal Mind
 sustain man; and they annihilate the fables of mortal
 mind, whose flimsy and gaudy pretensions, like silly 27
 moths, singe their own wings and fall into dust.

In reality there is no *mortal* mind, and conse-
 quently no transference of mortal thought ^{Thought-} ^{transference.} 30
 and will-power. Life and being are of
 God. In Christian Science man can do no harm, for

1 scientific thoughts are true thoughts, passing from God
to man.

3 When Christian Science and animal magnetism are
both comprehended, as they will be, at no distant date,
it will be seen why the pioneer of this Science has been
6 so unjustly persecuted, and belied by wolves in sheep's
clothing.

Agassiz, the celebrated naturalist and author, has
9 wisely said: "Every great scientific truth goes through
three stages. First, people say it conflicts with the
Bible. Next, they say it has been discovered before.
12 Lastly, they say they have always believed it."

Christian Science goes to the bottom of mental action,
and reveals the theodicy which indicates the rightness
15 of all divine action (as the emanation of di-
vine Mind), and the consequent wrongness of
its opposites, evil, occultism, necromancy, mes-
18 merism, animal magnetism, hypnotism.

The medicine of Science is divine Mind; and dishon-
esty, sensuality, falsehood, revenge, malice, are animal
21 propensities and by no means the mental qual-
ities which heal the sick. The hypnotizer
employs one error to destroy another. If he heals
24 sickness through a belief, and a belief originally caused
the sickness, it is a case of the greater error overcoming
the lesser. This greater error thereafter occupies the
27 ground, leaving the case worse than before it was grasped
by the stronger error.

Our courts recognize evidence to prove the motive
30 as well as the commission of a crime. Is it
not clear that the human mind must move the
body to a wicked act? Is not mortal mind the mur-

derer ? The hands, without mortal mind to direct them, 1
could not commit a murder.

Courts and juries judge and sentence mortals, in order 3
to restrain crime, to prevent deeds of violence or to
punish them. To say that these tribunals **Mental**
have no jurisdiction over mortal mind, would **crimes.** 6
be to contradict precedent, and to admit that the power
of human law is restricted to matter, while mortal mind,
which is the real outlaw, defies justice and is recom- 9
mended to mercy. Can matter commit a crime? Can
matter be punished? Can you separate the mentality
from the body over which courts hold jurisdiction? 12
Mortal mind, not matter, is the criminal in every case;
and human law rightly estimates crime, and courts
reasonably sentence it, according to its motive. 15

When our laws eventually take cognizance of mental
crime, and no longer apply legal rulings wholly to physi-
cal offences, these words of Judge Parmenter **Important** 18
of Boston, will become historic: "I see no **decision.**
reason why metaphysics is not as important to medicine
as to mechanics or mathematics." 21

Whosoever uses his developed mental powers like an
escaped felon, to commit fresh atrocities as opportunity
occurs, is never safe. God will arrest him, **Evil let** 24
divine justice will manacle him. His sins **loose.**
will be millstones about his neck, weighing him down to
the depths of ignominy and death. The aggravation of 27
error foretells its doom, and confirms the ancient axiom :
"Whom the gods would destroy they first make mad."

From ordinary medical practice, the distance **The misuse of** 30
to Christian Science is full many a league **mental power.**
in the line of light; but to go from the use of inanimate

1 drugs in healing, to the criminal misuse of human will-
 power, is to drop from the platform of common manhood
 3 into the very mire of iniquity, to work against the free
 course of honesty and justice, and push vainly against
 the current running heavenward.

6 Like our nation, Christian Science has its Declaration
 of Independence. God has endowed man with inalien-
 9 ^{Proper self-} ^{government.} able rights, among which are self-government,
 reason, and conscience. Man is properly self-
 governed only when he is guided rightly, and governed
 by his Maker, divine Truth and Love.

12 Man's rights are invaded when the divine order is
 interfered with. The mental trespasser necessarily in-
 curs the divine penalty due to this crime.

15 Let this age, which sits in judgment on Christian
 Science, sanction only such methods as are demonstrable
 18 ^{Right} ^{methods.} in Truth, and known by the fruit thereof; and
 classify all others as did St. Paul, in his great
 epistle to the Galatians, when he wrote as follows:

“Now the works of the flesh are manifest, which are
 21 these; Adultery, fornication, uncleanness, lasciviousness,
 idolatry, *witchcraft*, hatred, variance, emulations, wrath,
 strife, seditions, heresies, envyings, murders, drunk-
 24 enness, revellings, and such like: of the which I tell
 you before, as I have also told you in time past, that they
 which do such things shall not inherit the kingdom of
 27 God. But the fruit of the Spirit is love, joy, peace,
 longsuffering, gentleness, goodness, faith, meekness,
 temperance: against such there is no law.”

CHAPTER VI.

SCIENCE, THEOLOGY, MEDICINE.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.

Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — MATTHEW.

IN the year 1866 I discovered the Christ Science, or 1
divine laws of Life, and named it Chris-
tian Science. God had been graciously fitting Christian 2
me, during many years, for the reception of a Science
final revelation of the absolute divine Principle of discovered. 3
scientific being, and healing. 6

This apodictical Principle points to the revelation of
Immanuel, "God with us," — the sovereign ever-pres-
ence, delivering the children of men from 9
every ill "that flesh is heir to." Through Mission of
Christian Science, religion and medicine are Christian
inspired with a diviner nature and essence, fresh pinions 12
are given to faith and understanding, and thoughts
acquaint themselves intelligently with God.

Feeling so perpetually the false consciousness that life 15
inheres in the body, yet remembering that
God is really our Life, we may well tremble Discontent
in the prospect of those days wherein we must say "I 18
have no pleasure in them." with life.

1 Whence came to me this heavenly conviction, — a con-
 viction in antagonism with the testimony of the physical
 3 senses? According to St. Paul, it was “the gift of the
 grace of God given unto me by the effectual working of
 His power.” It was the divine law of Life and Love
 6 unfolding to me the demonstrable fact that matter pos-
 sesses neither sensation nor life; that human experiences
 show the falsity of all material things; and that immor-
 9 tal cravings, “the price of learning love,” establish the
 truism that the only sufferer is mortal mind; for the
 divine Mind cannot suffer.

12 My conclusions were reached by allowing the evidence
 of this revelation to multiply with mathematical cer-
 tainty, and the lesser demonstration to prove
 15 ^{Demonstrable} ^{evidence.} the greater; as the product of three multiplied
 by three, equalling nine, proves conclusively that three
 times three duodecillions will be, must be, nine duode-
 18 cillions, — not a fraction more, not a unit less.

When apparently near the confines of mortal exist-
 ence, standing already within the shadow of the death-
 21 ^{Light shining} ^{in darkness.} valley, I learned these truths in divine Science:
 that all real being is in God, the divine Mind,
 and that Life, Truth, and Love are all-powerful and
 24 ever-present; that the opposite of Truth, — called error,
 sin, sickness, disease, death, — is the false testimony of
 false material sense — of life in matter; that this false
 27 sense evolves, in belief, a subjective state of mortal
 mind which this same so-called mind names *matter*,
 thereby shutting out the true sense of Spirit.

30 ^{New lines} ^{of thought.} My discovery that erring, mortal, mis-
 named *mind* produces all the organism and
 action of the mortal body, set my thoughts to work in

new channels, and led up to my demonstration of the 1
proposition that Mind is All and matter is naught, as the
leading factor in Mind-science. 3

Christian Science reveals incontrovertibly that Mind
is All-in-all, that the only realities are the divine Mind
and idea. This great fact is not, however, 6
seen to be supported by sensible evidence, until ^{Scientific}
its divine Principle is demonstrated by healing the sick, ^{evidence.}
and thus proven absolute and divine. This proof once 9
seen, no other conclusion can be reached.

For three years after my discovery I sought the
solution of this problem of Mind-healing; searched the 12
Scriptures, read little else; kept aloof from
society, and devoted time and energies to ^{Solitary}
discovering a positive rule. The search was sweet, 15
calm, and buoyant with hope, not selfish nor depress-
ing. I knew the Principle of all harmonious Mind-
action to be God, and that cures were produced, in 18
primitive Christian healing, by holy, uplifting faith; but
I must know its Science, and I won my way to absolute
conclusions, through divine revelation, reason, and demon- 21
stration. The revelation of Truth in the understanding
came to me gradually, and apparently through divine
power. When a new spiritual idea is borne to earth, 24
the prophetic Scripture of Isaiah is renewedly fulfilled:
"Unto us a child is born, . . . and his name shall be
called Wonderful." 27

Jesus once said of his lessons: "My doctrine is not
mine, but His that sent me. If any man will do His
will, he shall know of the doctrine, whether it be of God, 30
or whether I speak of myself." (John vii. 16, 17.)

The three great verities of Spirit, — omnipotence, om-

1 omnipresence, omniscience, — Spirit possessing all power,
 filling all space, constituting all Science, — these veri-
 2 ties contradict forever the belief that matter
 3 God's
allness
learned. can be actual. These eternal verities reveal
 primeval existence as the radiant reality of
 6 God's creation, wherein all that He has made is pro-
 nounced by His wisdom good.

Thus it was that I beheld, as never before, the awful
 9 unreality called evil. The equipollence of God brought
 to light another glorious proposition, concerning man's
 perfectibility, and the establishment of the kingdom of
 12 heaven on earth.

In following these leadings of scientific revelation,
 the Bible was my only textbook. The Scriptures were
 15 Scriptural
foundations. illumined, reason and revelation were recon-
 ciled; and afterwards the truth of Christian
 Science was demonstrated. No human pen or tongue
 18 taught me the Science contained in this book, SCIENCE
 AND HEALTH; and neither tongue nor pen can ever
 overthrow it. This book may be distorted by shallow
 21 criticism, or by careless or malicious students, and its
 ideas may be temporarily abused and misrepresented; but
 the Science and Truth therein will remain forever, to be
 24 discerned and demonstrated.

Jesus demonstrated the power of Christian Science
 to heal mortal minds and bodies; but this power was
 27 The demon-
stration lost
and found. lost sight of, and must again be spiritually dis-
 cerned, taught, and demonstrated, according to
 Christ's command, with "signs following;"
 30 and its Science must be apprehended by as many as believe
 on Christ, and spiritually understand Truth.

No analogy exists between the vague hypotheses of

agnosticism, pantheism, theosophy, spiritualism, or millenarianism, and the demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind, as expressed through divine Science. 1
3

Mystical
antagonists.

Christian Science is natural, but not physical. The Science of God and man is no more supernatural than is the Science of numbers; though departing from the realm of the physical, as it must, some may deny its right to the name of Science. The Principle of divine Metaphysics is God; its practice is the power of Truth over error; its rules demonstrate its Science. It reverses all perverted and physical hypotheses concerning Deity, even as the explanation of optics rejects the incidental or inverted image, and shows what this inverted image is meant to represent. 6
9
12
15

Optical illus-
tration of
Science.

A prize of one hundred pounds has been offered in Oxford University, England, for the best essay on Natural Science, — an essay calculated to offset the tendency of the age to attribute physical effects to physical causes, rather than to a final spiritual cause. This fact is one of many which show that Christian Science meets a yearning of the human race for spirituality. 18
21
24

Pertinent
proposal.

After a lengthy examination of my discovery, and its demonstration in healing the sick, this fact became evident to me, — that Mind governs the body, not partially, but wholly. I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientific 27
30

Confirma-
tory tests.

1 cally employed, to be the most effective curative agent
in medical practice.

3 Is there more than one school of Christian Science?
Christian Science is indivisible. There can therefore
be but one method in its teaching. Those who depart

6 **One school** from this method forfeit their claims to be-
of Truth. long to its school, and become simply adher-
ents of the Socratic, the Platonic, the Spencerian, or
9 some other school; by which is meant that they adopt
and adhere to some particular system of human opinions.
Although these opinions may have occasional gleams of
12 divinity, borrowed from that truly divine Science which
eschews man-made systems, they nevertheless remain
intensely human in their origin and tendency, and are
15 not scientifically Christian.

From the infinite One in Christian Science cometh
one Principle and its idea; and with this one Principle
18 **Unchanging** come spiritual rules and their demonstration,
Principle. which, like the great Giver, are "the same
yesterday, and to-day, and forever;" for thus is the
21 divine Principle of healing, and the Christ, characterized
in the epistle to the Hebrews.

Any theory of Christian Science which departs from
24 what has already been stated, and proved to be true,
On sandy affords no foundation whereupon to establish
foundations. a genuine school of this Science. Also, if
27 any so-called new school claims to be Christian Science,
and yet uses another author's discoveries, without giving
that author proper credit, it is erroneous, for it inculcates
30 a breach of that divine commandment in the Hebrew
Decalogue, Thou shalt not steal.

God is the Principle of divine Metaphysics. As there

is but one God, there can be but one divine Principle 1
 of all Science; and there must be fixed rules for the
 demonstration of this divine Principle. The 3
 letter of Science plentifully reaches humanity Principle and practice.
 to-day, but its Spirit comes only in small degrees. The
 vital part, the heart and Soul of Christian Science, is 6
 Love. Without this, the letter is but its dead body, —
 pulseless, cold, inanimate.

The fundamental propositions of divine Metaphysics 9
 are summarized in the four following, to me, *self-evident*
 propositions. Even if reversed, these propo- Reversible
 sitions will be found to agree in statement propositions. 12
 and proof, showing mathematically their exact relation
 to Truth. De Quincey says mathematics has not a foot
 to stand upon which is not purely metaphysical. 15

1. God is All in all.

2. God is good. Good is Mind.

3. God, Spirit, being all, nothing is matter. 18

4. Life, God, omnipotent good, deny death, evil, sin,
 disease. — Disease, sin, evil, death, deny good, omnipo-
 tent God, Life. 21

Which of the denials in proposition four is true?
 Both are not, cannot be true. According to the Scrip-
 ture, I find that God is true, “but every [mortal] man 24
 a liar.”

The divine Metaphysics of Christian Science, like the
 method in mathematics, proves the rule by inversion. For 27
 example: there is no pain in Truth, and no Metaphysical
 truth in pain; no nerve in Mind, and no mind inversions.
 in nerve; no matter in Mind, and no mind in matter; 30
 no matter in Life, and no life in matter; no matter in
 good, and no good in matter.

1 Usage classes both evil and good together as *mind*;
 therefore, to be understood, the author calls sick and
 3 Definition of mortal mind. sinful humanity *mortal mind*, — meaning, by
 this term, the flesh opposed to Spirit, — the
 human mind, and evil, in contradistinction to the divine
 6 Mind, or Truth and good. The spiritually unscientific
 definition of mind is based on the evidence of the physi-
 cal senses, which makes minds many, and calls *mind*
 9 both human and divine.

In Science, Mind is *one*, — including noumenon and
 phenomena, God and His thoughts.

12 Mortal mind is a solecism in language, and involves
 an improper use of the word *mind*. As Mind is im-
 mortal, the phrase *mortal mind* implies some-
 15 Imperfect terminology. thing untrue and therefore unreal; and as the
 phrase is used in teaching Christian Science, it is meant
 to designate something which has no real existence. In-
 18 deed, if a better word or phrase could be suggested, it
 would be used; but in expressing the new tongue we
 must sometimes recur to the old and imperfect, and the
 21 new wine of the Spirit has to be poured into the old
 bottles of the letter.

Christian Science explains all cause and effect as men-
 24 tal, not physical. It lifts the veil of mystery from Soul
 and body. It shows the scientific relation of
 15 Causation mental. man to God, disentangles the interlaced am-
 27 biguities of being, and sets free the imprisoned thought.
 In divine Science, the universe, including man, is spirit-
 ual, harmonious, and eternal. Science shows that what
 30 is termed *matter* is but the subjective state of what is
 herein termed *mortal mind*.

Apart from the usual opposition to everything new,

the one great obstacle to the reception of that spirit- 1
 uality, through which the understanding of Mind-
 science comes, is the inadequacy of material **Philological** 3
 terms for metaphysical statements, and the **inadequacy.**
 consequent difficulty of so expressing metaphysical ideas
 as to make them comprehensible by any reader who 6
 has not personally demonstrated Christian Science, as
 brought forth in my discovery. Job says: "The ear
 trieth words, as the mouth tasteth meat." The great 9
 difficulty is to give the right impression, when trans-
 lating material terms back into the original spiritual
 tongue. 12

SCIENTIFIC TRANSLATION OF IMMORTAL MIND.

GOD: Divine Principle, Life, Truth, Love, **Divine**
 Soul, Spirit, Mind. **synonyms.** 15

MAN: God's universal idea, individual, **Divine**
 perfect, eternal. **image.**

IDEA: An image in Mind; the immediate **Divine** 18
 object of understanding. — *Webster.* **reflection.**

SCIENTIFIC TRANSLATION OF MORTAL MIND.

First Degree: Depravity. 21

PHYSICAL. Evil beliefs, passions and appetites, fear,
 depraved will, pride, envy, deceit, hatred, **Unreality.** 24
 revenge, sin, sickness, disease, death.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, com- **Transitional**
 passion, hope, faith, meekness, temperance. **qualities.** 27

1 *Third Degree : Understanding.*

SPIRITUAL. Wisdom, purity, spiritual understanding,
 3 Reality. spiritual power, love, health, holiness.

In the third degree mortal mind disappears ; and man
 as God's image appears. Science so reverses the
 6 Spiritual evidence before the corporeal human senses,
 universe. as to make this Scriptural testimony true in
 our hearts, " the last shall be first, and the first last," so
 9 that God and His idea may be to us what divinity really
 is and must of necessity be, all-inclusive.

A correct view of Christian Science, and of its adap-
 12 tation to healing, includes vastly more than is at first
 seen. Works on metaphysics leave the grand
 Aim of point untouched. They never crown the men-
 Science. tal power as the Messiah ; nor do they carry the day
 15 against physical enemies, — even to the extinction of all
 belief in matter, evil, disease, and death, — nor insist
 18 upon the fact that God is all, therefore matter is nothing
 beyond an image in mortal mind.

Christian Science strongly designates the thought
 21 that God is not *corporeal*, but *incorporeal*, —
 Divine that is, bodiless. Mortals are corporeal, but
 personality. God is incorporeal.

24 As the words *person* and *personal* are commonly and
 ignorantly employed, they often lead, when applied to
 Deity, to confused and erroneous conceptions of divinity,
 27 and its distinction from humanity. If the term person-
 ality, as applied to God, means infinite personality, then
 God is infinite *Person*, — in this sense, but not in the
 30 lower sense. An infinite Mind and a finite form do not,
 cannot, coalesce.

The term *individuality* is also open to objections, be- 1
cause an individual may be one of a series, one of many,
as an individual man, individual horse; whereas God is 3
One,—not one of a series, but one alone and without
an equal.

God is Spirit; therefore the language of Spirit must 6
be, and is, spiritual. Christian Science attaches no
physical nature and significance to the Su- ^{Spiritual}
preme Being or His manifestation; mortals ^{language.} 9
alone do this. God's essential language is spoken of,
in the last chapter of Mark's Gospel, as the new tongue,
the spiritual meaning whereof is attained through "signs 12
following."

Ear hath not heard, nor hath lip spoken, the pure
language of Spirit. Our Master taught spirituality 15
by similitudes and parables. As a divine ^{The miracles}
student he unfolded God to man, illustrating ^{of Jesus.}
and demonstrating Life and Truth in himself, and by 18
his power over the sick and sinful. Human theories
are inadequate to interpret the Principle involving
the miracles wrought by Jesus, and especially the 21
mighty, crowning, and unparalleled miracle of his tri-
umphant exit from the flesh.

Evidence drawn from the five physical senses relates 24
solely to human reason; and because of the opacity
of human reason to the true light, Jesus' ^{Opacity of}
works and words are dimly reflected and ^{the senses.} 27
feebly transmitted thereby. Truth is a revelation.

Jesus bade his disciples beware of the leaven of the
Pharisees and of the Sadducees, which he ^{Leaven} 30
defined as human doctrines. His parable of ^{of Truth.}
the "leaven, which a woman took and hid in three meas-

1 ures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the doctrines
 3 of Christ and the spiritual interpretation thereof, — an interpretation far higher than the merely ecclesiastical and formal applications of the illustration.

6 Did not this parable point a moral, with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visi-
 9 ble world?

Ages pass, but this leaven of Truth is ever at work, and must destroy the entire mass of error; and so be
 12 eternally glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include
 15 The divine and human contrasted. spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted
 18 by a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of
 21 thought dust is dignified as the natural status of men, and things, and modes of material motion are honored with the name of *laws*; and this continues until the
 24 leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.

The definitions of law, material law, as given by
 27 natural science, represent a kingdom necessarily divided
Certain contradictions. against itself; because these definitions portray law as physical, not spiritual, and are
 30 therefore in contradiction to the divine decrees, and violate the law of Love, wherein nature and God are one, and the natural order of heaven comes down to earth.

When we endow matter with vague spiritual power, — 1
 that is, when we do so in our theories, for of course we
 cannot really endow matter with what it does Unescapable 3
 not and cannot possess, — we disown the Al- dilemma.
 mighty; for such theories lead to one of two things.
 They either presuppose the self-evolution and self- 6
 government of matter; or else they assume that matter
 is the product of Spirit. To seize the first horn of this
 dilemma, and consider matter as a power in and of itself, 9
 is to leave the creator out of His own universe; while
 to grasp the other horn of the dilemma, and regard God
 as the creator of matter, is not only to make Him re- 12
 sponsible for all disasters, physical and moral, but to
 announce Him as their source, and so make Him guilty
 of maintaining perpetual misrule, in the form and under 15
 the name of natural law.

In one sense God is identical with nature; but this
 nature is spiritual and not expressed in matter. The 18
 lawgiver, whose lightning palsies or pros- God and
 trates in death the child at prayer, is not the nature.
 divine ideal of omnipresent Love. God is natural good, 21
 and is represented only by the idea of goodness; while
 evil should be regarded as unnatural, because it is op-
 posed to the nature of Spirit, God. 24

In viewing the sunrise one finds it contradicting the
 evidence before the senses to believe that the earth is in
 motion, and the sun at rest. As astronomy The sun 27
 reverses the human perception of the move- and Soul.
 ment of the solar system, so Christian Science reverses
 the seeming relation of Soul and body, and makes 30
 body tributary to Mind. Thus it is with man, who
 is but the humble servant of the restful Mind, though it

1 seems otherwise to finite sense. But we shall never
 understand this while we admit that soul is in body, or
 3 mind in matter, and that man is included in non-intelli-
 gence. Soul, or Spirit, is God, unchangeable and
 eternal; and man coexists with and reflects Soul, God,
 6 for man is God's image.

Science reverses the false testimony of the physical
 senses, and by this reversal mortals arrive at the funda-
 9 **Reversal of** mental facts of being. Then the question
testimony. inevitably arises: Is a man sick, if these
 senses indicate that he is in good health? No! for
 12 matter can make no conditions for man. And is he well
 if the senses say he is sick? Yes, he is well in Science
 wherein health is real and sickness is unreal.

15 Health is not a condition of matter, but of Mind; nor
 can the material senses bear reliable testimony on this
 subject. The Science of Mind-healing shows
 18 **Health and** it to be impossible for aught but Mind to
the senses. testify truly, or to exhibit the real status of man.
 Therefore the divine Principle of Science, reversing the
 21 testimony of the physical senses, reveals man as harmoni-
 ously existent in Truth, which is the only basis of health;
 and thus Science denies error, heals the sick, overthrows
 24 false evidence, and refutes materialistic logic.

Any conclusion *pro* or *con* deduced from supposed
 sensation in matter, or matter's supposed consciousness
 27 of health or disease, instead of reversing the testimony
 of the physical senses, confirms that testimony as
 legitimate, and so leads to disease.

30 **Historic** When Columbus gave freer breath to the
illustrations. globe, ignorance and superstition chained the
 honest limbs of the brave old navigator, and disgrace

and starvation stared him in the face; but sterner still 1
had been his fate, if that discovery had undermined the
favorite inclinations of a sensuous philosophy. 3

Copernicus mapped out the stellar system; but before
he spake, astrography was chaotic, and the heavenly
fields were incorrectly explored. 6

The Chaldean Wise Men read in the stars the fate of
empires, and the fortunes of men. Though no higher
revelation than the horoscope was to them ^{Perennial}
displayed upon the empyrean, earth and ^{beauty.} 9
heaven were still bright, and bird and blossom were glad
in God's perennial and happy sunshine, golden with 12
Truth. So we have goodness and beauty to gladden the
heart; but man, left to the hypotheses of material sense,
unexplained by Science, is as the wandering comet or 15
desolate star — "a weary searcher for a viewless home."

The earth's diurnal rotation is invisible to the physical
eye, and the sun seems moving from east to west, instead 18
of the earth from west to east. Until this ^{Astronomic}
false testimony of the eye was rebuked by ^{unfoldings.}
clearer views of the everlasting facts, it deluded the judg- 21
ment and induced false conclusions. Science shows ap-
pearances to be often erroneous, and corrects these errors
by the simple rule that the greater controls the less. 24
The sun is the central stillness, so far as our solar
system is concerned, and the earth revolves about the
sun once a year, besides turning daily on its own axis. 27

As thus indicated, astronomical order imitates the
action of divine Principle; and the reflection of God is
thus brought nearer the spiritual fact, and is allied to 30
divine Science, as displayed in the everlasting govern-
ment of the universe.

- 1 The evidence of the physical senses often reverses the
 real Science of being, and so creates a reign of discord,
 3 **Opposing** — assigning seeming power to sin, sickness,
testimony. and death ; but the great facts of Life, rightly
 understood, defeat this triad of errors, contradict their
 6 false witnesses, and reveal the kingdom of heaven, —
 the actual reign of harmony on earth. The material
 senses' reversal of the Science of Soul was practically
 9 exposed by the demonstrations of Jesus, nineteen hun-
 dred years ago ; yet this so-called sense still makes
 mortal mind tributary to mortal body, and ordains cer-
 12 tain sections of matter, such as brain and nerves, as the
 seats of pain and pleasure, whence matter reports to this
 mind its status of happiness or misery.
- 15 The optical focus is another proof of the illusion of
 material sense. On the eye's retina, sky and tree-tops
 18 **Testimony of** apparently join hands, clouds and ocean meet
the senses. and mingle. The barometer, that little
 prophet of storm and sunshine, — denying the testi-
 mony of the senses, — points to fair weather, in the
 21 midst of murky clouds and drenching rain. Experi-
 ence is full of instances of similar illusions, which
 every thinker may recall for himself.
- 24 To material sense, the severance of the jugular vein
Spiritual takes away life ; but to spiritual sense, and
sense of life. in Science, Life goes on unchanged, and
 27 being is eternal. Temporal life is a false sense of
 existence.

Our theories make the same mistake regarding Soul
 30 and body that Ptolemy made regarding the solar system.
 They insist that soul is in body, and mind therefore
 tributary to matter. Science has destroyed the false

theory as to the relations of the celestial bodies; and 1
surely will destroy also the greater error as to our
terrestrial bodies. The true idea and Prin- 3
ciple of man will then appear. The Ptolemaic <sup>Ptolemaic
and psychi-
cal error.</sup>
blunder could not affect the harmony of being,
as much as the error relating to soul and body, — which 6
reverses the order of Science, and assigns to matter the
power and prerogative of Spirit, so that man becomes
the most absolutely weak and inharmonious creature in 9
the universe.

The verity of Mind shows conclusively how it is
that matter seemeth to be, but is not. Divine <sup>Seeming
and being.</sup> 12
Science, rising above physical theories, ex-
cludes matter, resolves *things* into *thoughts*, and replaces
the objects of material sense with spiritual ideas. 15

The term CHRISTIAN SCIENCE was introduced by the
author to designate the scientific system of divine
healing. 18

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-
healing, through a spiritual sense of the Scriptures, and 21
through the teachings of the Comforter, as promised by
the Master.

2. The proof, by present demonstration, that the 20- 24
called miracles of Jesus did not specially belong to a
dispensation now ended, but that they illustrate an
ever-operative divine Principle. The operation of this 27
Principle indicates forever the scientific order and
continuity of being.

Christian Science differs from material <sup>Scientific
basis.</sup> 30
science; but not on that account is it less
scientific. On the contrary, Christian Science is pre-

1 eminently scientific, being based on Truth, the Principle
of all science.

3 Physical science (so-called) is human knowledge, —
a law of mortal mind, a blind belief, a Samson shorn of
his strength. When this human belief lacks

6 **Physical science a blind belief.** organizations to support it, the foundations are
gone. Having neither moral might, spiritual
basis, nor holy Principle of its own, this belief mistakes
9 effects for cause, seeks to find life and intelligence in
matter, thus limiting Life, and holding fast to discord and
death. In a word, human belief is a blind conclusion
12 from material reasoning. This is a mortal, finite sense
of things, which immortal Spirit silences forever.

The universe, like man, is to be interpreted by Science
15 from its divine Principle, God, and can then be under-
stood; but when explained on the basis of
Right inter-pretation. physical sense, and represented as subject to
18 growth, maturity, and decay, the universe, like man,
is, and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of
21 Mind. They belong to divine Principle, and support
the equipoise of that thought-force which
All force mental. launched the earth in its orbit, and saith to
24 the proud wave, "Thus far and no farther."

Spirit is the life, substance, and continuity of all
things. We tread on forces. Withdraw them, and
27 creation must collapse. Human knowledge calls them
forces of matter; but divine Science declares that they
belong wholly to divine Mind, are inherent in this
30 Mind, and so restores them to their rightful home and
classification.

The elements and functions of the physical body and

the physical world will change, as mortal mind changes 1
 in its phenomena. What is now considered the best
 condition for organic and functional health in 3
 the human body may no longer be found indis- ^{Corporeal}
 pensable thereto. Moral conditions will be found always ^{changes.}
 harmonious and health-giving. Neither organic inaction 6
 nor overaction is beyond God's control, and man will be
 found normal and natural to changed mortal thought,
 and therefore more harmonious in his manifestations 9
 than the prior states which human belief had created and
 sanctioned.

As human thought changes from one stage to another 12
 of conscious pain and painlessness, sorrow and joy — from
 fear to hope, and from faith to understanding, — the visi-
 ble manifestation will, at last, be man governed by Soul, 15
 not material sense. Reflecting God's government man
 is self-governed, and so cannot be controlled by sin or
 death when subordinate to the divine Spirit, — thus 18
 proving our material theories about laws of health to
 be valueless.

The seasons will come and go, with changes of time 21
 and tide, cold and heat, latitude and longitude. The
 agriculturist will find that these changes can- ^{The time}
 not affect his crops. "As a vesture shalt Thou ^{and tide.} 24
 change them and they shall be changed." The mariner
 will have dominion over the atmosphere and the great
 deep, over the fish of the sea and the fowls of the air. 27
 The astronomer will no longer look up to the stars; he
 will look out from them upon the universe; and the
 florist will find his flower, before its seed. 30

Thus matter will finally be proven nothing more than a
 mortal belief, wholly inadequate to affect a man through

1 its supposed organic action or supposed existence. Error
 will be no longer used in stating truth. The problem
 3 **Mortal nothingness.** of nothingness, or "dust to dust," will be
 solved, and mortal mind will be without form
 and void, for mortality will cease, when man beholds
 6 himself God's reflection, even as man seeth his face in
 a glass.

All Science is divine. Human thought never pro-
 9 jected the least portion of true being. Human belief
 has sought and interpreted in its own way the
 12 **A lack of originality.** echo of Spirit, and so seems to have reversed
 it and repeated it materially; but the human mind
 never produced a real tone, nor sent forth a positive
 sound.

15 The point at issue between Christian Science on the
 one hand, and popular theology on the other, is this:
 18 **Antagonistic questions.** Shall Science explain cause and effect as being
 both natural and spiritual? Or shall all that
 is beyond the cognizance of the material senses be called
 supernatural, and be left to the mercy of speculative
 21 hypotheses?

I have set forth Christian Science, and its application
 to the treatment of disease, only as I have discovered
 24 **Biblical basis.** them. I have demonstrated, through Mind,
 the effects of Truth on the health, longevity,
 and morals of men; and I have found nothing in ancient
 27 or in modern systems on which to found my own,
 except the teachings and demonstrations of our great
 Master, and the lives of prophets and apostles. The
 30 Bible has been my only authority. I have had no other
 guide in "the straight and narrow way" of Truth.

If Christendom resists the author's application of the

term Science to Christianity, or questions her use of it, 1
 she will not therefore lose faith in Christianity, nor will
 Christianity lose its hold upon her. If God, Science and Christianity. 3
 the All-in-all, be the creator of the spiritual
 universe, including man, then everything entitled to a
 classification as truth, or Science, must be comprised in 6
 a knowledge, or understanding of God; for there can be
 nothing beyond illimitable divinity.

The terms Divine Science, Spiritual Science, Christ 9
 Science or Christian Science, or Science alone, she em-
 ploys interchangeably, according to the re- Scientific terms. 12
 quirements of the context. These synony-
 mous terms stand for everything relating to God, the
 infinite, supreme eternal Mind. It may be said, how-
 ever, that the term Christian Science relates especially to 15
 Science as applied to humanity. It reveals God, not as
 the author of sin, sickness, and death, but as divine Prin-
 ciple, Supreme Being, Mind, exempt from all evil. It 18
 teaches that matter is the falsity, not the fact, of exist-
 ence; that nerves, brain, stomach, lungs, and so forth,
 have — as matter — no intelligence, life, or sensation. 21

There is no physical science, inasmuch as all truth
 proceeds from the divine Mind, therefore it is not human,
 and is not a law of matter; for matter is No physical science. 24
 not a lawgiver. Science is an emanation of
 divine Mind, and is alone able to interpret God aright.
 It has a spiritual, and not a material origin. It is a 27
 divine utterance, — the Comforter which leadeth into
 all truth.

Christian Science eschews what is called natural sci- 30
 ence, in so far as this is built on the false hypotheses
 that matter is its own lawgiver, that law is founded on

1 material conditions, and that these are final, and over-
 rule the might of divine Mind. Good is natural and
 3 primitive. It is not miraculous to itself.

The term Science, properly understood, refers only
 to the laws of God, and to His government of the uni-
 6 **Practical** verse, inclusive of man. From this it follows
 Science. that business men even, and cultured scholars,
 have found that Christian Science enhances their endur-
 9 ance and mental powers, enlarges their perception of
 character, gives them acuteness and comprehensiveness
 and an ability to exceed their ordinary business capacity.
 12 The human mind, imbued with this spiritual understand-
 ing, becomes more elastic, is capable of greater endur-
 ance, escapes somewhat from itself, and requires less
 15 repose. A knowledge of the Science of being develops
 the latent abilities and possibilities of man. It extends
 the atmosphere of thought, giving mortals access to
 18 broader and higher realms. It raises the thinker into
 his native air of insight and perspicacity.

An odor becomes beneficent and agreeable, only in
 21 proportion to its escape into the surrounding atmosphere.
 So it is with our knowledge of Truth. If one would
 not quarrel with his fellow-man for waking him from a
 24 cataleptic nightmare, he should not resist Truth, which
 banishes — yea, forever destroys with the higher testi-
 mony of Spirit — the so-called evidences of matter.

27 Science relates to Mind, not matter. It rests on
 fixed Principle, and not upon the judgment of false
 sensation. The addition of two sums in
 30 **Mathematics** mathematics must always bring the same re-
 and scientific sult. So is it with logic. If both the major
 logic. and the minor proposition of a syllogism be correct, the

conclusion cannot be false if properly drawn. So in 1
 Christian Science, there are no discords or contradictions,
 because its logic is as harmonious as the reasoning of an 3
 accurately stated syllogism, or of a properly computed
 sum in arithmetic. Truth is ever truthful, and can
 tolerate no error in premise or conclusion. 6

If you wish to know the spiritual fact, you can dis-
 cover it by reversing the material testimony, Truth by
 be it *pro* or *con*, — be it in accord with your inversion. 9
 preconceptions, or utterly contrary thereto.

Pantheism may be defined as a belief in the intelligence
 of matter, — a belief which Science overthrows. In 12
 those days there will be “great tribulation such Antagonistic
 as was not since the beginning of the world;” theories.
 and earth will echo the cry, “Art thou [Truth] come 15
 hither to torment us before the time?” Animal mag-
 netism, atheism, spiritualism, theosophy, agnosticism,
 pantheism, and infidelity are antagonistic to true being, 18
 and fatal to the demonstration thereof; and so are some
 other systems.

We must abandon pharmaceuticals, and take up ontol- 21
 ogy, — “the science of real being.” We must look deep
 into realism, instead of accepting only the Ontology
 outward sense of things. Can we gather defined. 24
 peaches from a pine-tree, or learn from discord the con-
 cord of being? Yet quite as rational are some of the lead-
 ing illusions along the path which Science must tread, in 27
 its reformatory mission among mortals. The very name,
illusion, points to nothingness.

The generous liver may object to the author’s small 30
 estimate of the pleasures of the table. The sinner sees,
 in the system herein taught, that the demands of God

1 must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is
 3 **Reluctant** discouraged over its slight spiritual prospects.
 guests. When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise;
 6 and therefore they cannot accept.

It is vain to plead ignorance of this divine Science
 9 **Excuses for** which destroys all human discord, when you
 ignorance. can demonstrate its actuality. It is unwise to doubt if there is a divinity in perfect harmony with God, its Principle, — a Science which, understood and
 12 demonstrated, would destroy all discord, — since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power.

15 Christian Science, properly understood, would disabuse the human mind of material beliefs which war
 18 **Children** against spiritual Truth; and these must be
 and adults. denied and cast out, to make place for truth.

You cannot add to the contents of a vessel already full. Laboring long to shake the adult's faith in matter, and
 21 to inculcate a grain of faith in God, — an inkling of the ability of Spirit to make the body harmonious, — the author has remembered often our Master's love for little
 24 children, and understood how truly such as they belong to the heavenly kingdom.

If thought is startled at the strong claim of Science
 27 for the supremacy of God, or Truth, and doubts it, ought
 All evil we not, contrariwise, to be astounded at the
 unnatural. vigorous claims of evil, and doubt them; and
 30 no longer think it natural to love sin, and unnatural to forsake it, — no longer imagine evil to be ever-present, and good absent? Truth should not seem as surprising

and unnatural as error, and error should not seem as 1
real as truth. There is no error in Science, and our
lives must be governed by reality, in order to be in 3
harmony with God, the divine Principle of all being.

When once destroyed by divine Science, the false evi-
dence before the corporeal senses disappears. Hence the 6
opposition of sensuous man to the Science of The error of
carnality.
Soul, and the significance of the Scripture,
“The carnal mind is enmity against God.” The central 9
fact of the Bible is the superiority of spiritual over
physical power.

THEOLOGY. 12

Must Christian Science come through the Christian
churches, as some insist? This Science has come already,
after the manner of God’s appointing, but the Churchly
neglect. 15
churches seem not ready to receive it; accord-
ing to the Scriptural saying, “He came unto his own,
and his own received him not.” Jesus once said: “I 18
thank Thee, O Father, Lord of heaven and earth, that
Thou hast hid these things from the wise and prudent,
and hast revealed them unto babes: even so, Father, for 21
so it seemed good in Thy sight.” As aforetime, the
spirit of the Christ, which taketh away the ceremonies
and doctrines of men, is not accepted until the hearts of 24
men are made ready for it.

The mission of Jesus confirmed prophecy, and ex-
plained the so-called miracles of olden time as natural 27
demonstrations of the divine power, which
were not understood. This established his John the
Baptist, and
the Messiah.
claim to the Messiahship. In reply to John’s 30
inquiry, “Art thou he that should come?” he returned

1 an affirmative reply, — recounting his works, instead of
 referring to his doctrine, confident that this exhibition
 3 of the divine power to heal would fully answer that
 question. Hence his reply: “Go and show John again
 those things which ye do hear and see: the blind receive
 6 their sight and the lame walk, the lepers are cleansed,
 and the deaf hear, the dead are raised up, and the poor
 have the gospel preached to them. And blessed is he,
 9 whosoever shall not be offended in me.” In other words,
 he gave his benediction to any one whosoever should not
 deny that such effects, coming from divine Mind, prove
 12 the unity of God, — the divine Principle which brings
 out all harmony.

The Pharisees of old thrust the spiritual idea and the
 15 man who lived it out of their synagogues, and retained
 their materialistic beliefs about God. Jesus’
 Christ
 rejected. system of healing received no aid or approval
 18 from other sanitary or religious systems, from doctrines
 of physics or of divinity; and it has not yet been gen-
 erally accepted. To-day as of yore, unconscious of the
 21 reappearing of the spiritual idea, blind belief shuts the
 door upon it, and condemns the cure of the sick and
 sinful if it be wrought on any but a material and a
 24 doctrinal theory. Anticipating this rejection of the true
 idea of God, — this salvation from all error, physical and
 mental, — Jesus asked, “When the Son of man cometh,
 27 shall he find faith on the earth?”

Did the doctrines of John the Baptist confer healing
 power upon him, or endow him with the truest concep-
 30 tion of the Christ? This righteous preacher
 John’s mis-
 givings. once pointed his disciples to Jesus as “the
 Lamb of God;” yet afterwards he seriously questioned

the signs of ~~the~~ Messianic appearing, and sent the in- 1
quiry to Jesus, "Art thou he that should come?"

Was John's faith greater than that of the Samaritan 3
woman, who said, "Is not this the Christ?" Faith accord-
There was also a certain centurion of whose ing to works.
faith Jesus himself declared, "I have not found so great 6
faith, no, not in Israel."

In Egypt it was Mind which saved the Israelites from
belief in the plagues. In the wilderness, streams flowed 9
from the rock, and manna fell from the sky. They
looked upon the brazen serpent, and were straightway
healed of the poisonous stings of vipers. In national 12
prosperity, miracles attended the successes of the
Hebrews; but when they departed from the true idea,
their demoralization began. Even in captivity among 15
foreign nations, the divine Principle wrought wonders
for the people of God, in the fiery furnace, and in kings'
palaces. 18

Judaism was the antithesis of Christianity, because
it engendered the limited form of a national or tribal
religion. It was a finite and material sys- Judaism 21
tem, carried out in special theories concerning antipathetic.
God, man, sanitary methods, and a religious cultus.
That he made "himself equal with God," was one of 24
the Jewish accusations against him who planted Chris-
tianity on the foundation of Spirit, who taught as he
was inspired by the Father, and would recognize no life, 27
intelligence, nor substance outside of God.

The Jewish conception of God, as Yawah, Jehovah,
or only a mighty hero and king, has not quite Priestly 30
given place to the true knowledge of God. learning.
Creeds and rituals have not cleansed their hands of rab-

1 binical lore. To-day the cry of bygone ages is repeated,
 “Crucify him!” At every advancing footstep, truth
 3 is still opposed with sword and spear.

The word *martyr*, from the Greek, means *witness*;
 but those who testified for Truth were so often persecuted
 6 **Testimony** unto death, that at length the word *martyr*
 of martyrs. was narrowed in its significance, and so has
 come to mean always one who dies for his convictions.
 9 The new faith in the Christ, Truth, so roused the hatred
 of the opponents of Christianity, that its followers were
 burned, crucified, and otherwise persecuted; and so it
 12 came about that human rights were hallowed by the
 gallows and the cross.

Man-made doctrines are waning. They have not
 15 waxed strong in times of trouble. Devoid of the
 Absence of Christ-power, how can they illustrate the
 Christ-power. doctrines of Christ, or the miracles of grace?

18 Denial of the possibility of Christian healing robs Chris-
 tianity of the very element which gave it divine force, and
 its astonishing and unequalled success in the first century.

21 The true Logos is demonstrably Christian Science,
 the natural law of harmony, which overcomes discord,

— not because it is supernatural or preter-
 24 **Basis of** natural, nor because it is an infraction of di-
 miracles. vine law, but because it is the immutable law of God,
 good. Jesus said: “I knew that Thou hearest me
 27 always;” and he raised Lazarus from the dead, stilled
 the tempest, healed the sick, walked on the water.
 There is divine authority for believing in the superior-
 30 ity of spiritual power over material resistance.

A miracle fulfils God’s law, but does not violate that
 law. This fact at present seems more mysterious than

the miracle itself. The Psalmist sang: "What ailed 1
 thee, O thou sea, that thou fleddest? Thou Jordan,
 that thou wast driven back? Ye mountains, ^{Lawful} 3
 that ye skipped like rams, and ye little hills, ^{wonders.}
 like lambs? Tremble, thou earth, at the presence
 of the Lord, at the presence of the God of Jacob." 6
 The miracle introduces no disorder, but unfolds the
 primal order, establishing the Science of God's un-
 changeable law. Spiritual evolution alone is worthy of 9
 the exercise of divine power.

The same power which heals sin, heals also sickness:
 This is "the beauty of holiness," that when Truth heals 12
 the sick, it casts out evils; and when it casts
 out the evil called disease, it heals the sick. ^{Sin and}
 When Christ cast out the devil of dumbness, ^{sickness} 15
 "it came to pass, when the devil was gone out, the
 dumb spake." There is to-day danger of repeating
 the offence of the Jews, by limiting the Holy One of 18.
 Israel, and asking: "Can God furnish a table in the
 wilderness?" What cannot God do?

It has been said, and truly, that Christianity must be 21
 Science, and Science must be Christianity, else one or
 the other is false and useless; but neither is
 unimportant or untrue, and they are alike in ^{The unity of} 24
 demonstration; and this proves the one to be ^{Science and}
 identical with the other. Christianity as Jesus taught ^{Christianity.}
 it, was not a creed, nor a system of ceremonies, nor a 27
 special gift from a ritualistic Jehovah; but it was the
 demonstration of divine Love casting out error and heal-
 ing the sick, not merely in the *name* of Christ, or Truth, 30
 but in demonstration thereof, as it must be in the cycles
 of divine light.

1 Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing. He
 3 **The Christ-mission.** taught his followers that his religion had a divine Principle, which would cast out error and heal both the sick and the sinful. He claimed no
 6 intelligence, action, or life, separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

9 The question then as now was, How did Jesus heal the sick? His answer to this question the world re-
 12 **Ancient spiritualism.** jected. He appealed to his students: "Whom do men say that I, the Son of man, am?"
 that is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied,
 15 "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These prophets were considered dead, and this reply may indi-
 18 cate that some of the people believed that Jesus was a medium, controlled by the spirit of John, or of Elias.

This ghostly fancy was repeated by Herod himself.
 21 That a wicked king and debauched husband should have no high appreciation of divine Science, and the great work of the Master, was not surprising; for how could
 24 such a sinner comprehend what the disciples did not fully understand? But even Herod doubted if Jesus were controlled by the sainted preacher. Hence his
 27 assertion: "John have I beheaded: but who is this?" No wonder Herod desired to see the new Teacher.

The disciples apprehended their Master better than did
 30 **Doubting disciples.** others; but they did not comprehend all that he said and did, or they would not have questioned him so often. Jesus patiently persisted in

teaching and demonstrating the Truth of being. His 1
 students saw this power of Truth heal the sick, cast out
 evil, raise the dead; but the ultimate of this wonderful 3
 work was not spiritually discerned, even by them, until
 after the crucifixion, when their immaculate Teacher
 stood before them, the victor over sickness, sin, disease, 6
 death, and the grave.

Yearning to be understood, the Master repeated, "But
 whom say ye that I am?" This renewed inquiry meant, 9
 Who or what is it that is able to do the work, so mys-
 terious to the popular mind? In his rejection of the
 answer already given, and his renewal of the question, it 12
 is plain that Jesus completely eschewed the narrow
 opinion implied in their citation of the common report
 about him. 15

With his usual impetuosity, Simon replied for his
 brethren; and his reply set forth a great fact: "Thou
 art the Christ, the Son of the living God!" 18
 that is: The Messiah is what thou hast de- A divine response.
 clared, — Christ, the spirit of God, of Truth, Life, and
 Love, which heals mentally. This assertion elicited from 21
 Jesus the benediction, "Blessed art thou, Simon Bar-jona:
 for flesh and blood hath not revealed it unto thee, but
 my Father which is in heaven;" — Love hath shown thee 24
 the way of Life!

Heretofore the impetuous disciple had been called
 only by his common names, Simon Bar-jona, or son of 27
 Jona; but now the Master gave him a spir- The true and living rock.
 itual name, in these words: "And I say also
 unto thee, That thou art Peter; and upon this rock [the 30
 meaning of the Greek word *petros*, or *stone*] I will build
 my church; and the gates of hell [*hades*, the *under*

1 *world, or the grave]* shall not prevail against it." In
 other words, Jesus purposed founding his society, not
 3 on the personal Peter, as a mortal, but on the God-
 power which lay behind his confession of the true
 Messiah.

6 It was now evident to Peter that divine Life, Truth
 and Love, and not a human personality, was the healer
 of the sick, and a rock, a firm foundation in
 9 ^{Sublime}
^{summary.} the realm of harmony. On this spiritually
 scientific basis Jesus explained his cures, which appeared
 miraculous to outsiders. He showed that diseases were
 12 cast out neither by corporeality, by materia medica, nor
 by hygiene, — but by the divine Spirit, casting out the
 errors of mortal mind and body. The supremacy of
 15 Spirit was the foundation on which Jesus built. His
 sublime summary points to the religion of Love.

Jesus established, in the Christian era, the precedent
 18 for all Christianity, theology, and healing. Christians
 are under as direct orders now as they were
 21 ^{New era}
^{in Jesus.} then, to be Christlike, to possess the Christ-
 spirit, to follow the Christ-example, and to heal the sick
 as well as the sinful. It is easier for Christianity to
 cast out sickness than sin; for the sick are more willing
 24 to part with pain than to give up the sinful, so-called
 pleasure of the senses. The Christian can prove this
 to-day as readily as he could centuries ago.

27 Our Master said to every follower: "Go ye into all the
 world, and preach the gospel to every creature! . . .

Heal the sick! . . . Love thy neighbor as
 30 ^{Healthful}
^{theology.} thyself!" It was this theology of Jesus
 which healed the sick and the sinful. It is his theology
 in this book, and the spiritual meaning thereof, which

heals the sick, and causes the wicked to “forsake his way, 1
and the unrighteous man his thoughts.” It was our
Master’s theology which the impious sought to destroy. 3

From beginning to end the Scriptures are full of ac-
counts of the triumph of Spirit, Mind, over matter.
Moses proved this, by what men called mir- **Marvels and** 6
acles ; so did Joshua, Elijah, and Elisha. The **reformations.**
Christian era was ushered in through signs and wonders.
Reforms have commonly been attended with bloodshed 9
and persecution, even when the end has been brightness
and peace ; but the present new, yet old, reform in
religious faith will teach men patiently and wisely to 12
stem the tide of sectarian bitterness, whenever it flows
inward.

The decisions, by vote of Church Councils, as to what 15
should and should not be considered Holy Writ ; the
manifest mistakes in the ancient versions ; the **Science**
thirty thousand different readings in the Old **obscured.** 18
Testament, and the three hundred thousand in the New,
— these facts show how a mortal and material sense stole
into the divine record, darkening, to some extent, the in- 21
spired pages with its own hue. But mistakes could
neither wholly obscure the divine Science of the Scrip-
tures, seen from Genesis to Revelation ; mar the demon- 24
stration of Jesus ; nor annul the healing of the prophets,
who foresaw that “the stone which the builders rejected”
would become “the head of the corner.” 27

Atheism, pantheism, theosophy, and agnosticism are
opposed to Christian Science, as they are to ordinary re-
ligion ; but it does not follow that the profane **Opponents** 30
or atheistic invalid cannot be healed by Chris- **benefited.**
tian Science. The moral condition of such a man demands

1 the remedy of Truth more than it is needed in most cases ;
 and Science is more than usually effectual in the treat-
 3 ment of moral ailments.

That God is a corporeal being nobody can truly affirm.
 The Bible represents Him as saying: "Thou canst not
 6 God invisible to the senses. see My face; for there shall no man see Me,
 and live." Not materially but spiritually we
 know Him as divine Mind, as Life, Truth, and Love.
 9 We shall obey and adore, in proportion as we apprehend
 the divine nature, and love Him understandingly, war-
 ring no more over the corporeality, but rejoicing in the
 12 affluence of our God. Religion will then be of the heart,
 and not of the head. Mankind will no longer be tyran-
 nical and proscriptive, from lack of love, — straining out
 15 gnats and swallowing camels.

We worship spiritually, only as we cease to worship
 materially. Spiritual devoutness is the soul of Chris-
 18 The true worship. tianity. Worshipping through the medium of
 matter is paganism. Judaic and other rituals
 are but types and shadows of true worship. "The true
 21 worshippers shall worship the Father in spirit and in
 truth."

The Jewish tribal Jehovah was a man-projected God,
 24 liable to wrath, repentance, and human changeableness.

Anthropo-
morphism. The Christian Science God is universal, eter-
 nal, divine Love, which changeth not and
 27 sendeth no evil and no sin upon man. It is indeed
 mournfully true that the elder Scripture is reversed. In
 the beginning God created man in His, God's, image;
 30 but mortals would procreate man, and make God in their
 own human image. What are the gods of mortals, but
 themselves magnified?

This indicates the distance between the theological and 1
 ritualistic religion of the ages, and the truth preached by
 Jesus. More than profession is requisite for 3
 Christian demonstration. Few understand or More than
 profession
 required.
 will adhere to Jesus' divine precepts for living
 and healing. Why? Because his precepts require the 6
 disciple to cut off the right hand and pluck out the right
 eye, — that is, to set aside even the most cherished beliefs
 and practices, to leave all for Christ. 9

All revelation (such is the popular thought!) must
 come from the schools, and along the line of schol-
 arly and ecclesiastical descent, as kings are 12
 crowned from a royal dynasty. In healing No ecclesi-
 astical mo-
 nopoly.
 the sick and sinful, Jesus elaborated the fact
 that this healing effect follows the understanding of the 15
 divine Principle, and of the Christ-spirit which governed
 the corporeal Jesus. For this Principle there is no
 dynasty, no ecclesiastical monopoly. Its only crowned 18
 head is immortal sovereignty. Its only priest is the
 spiritualized man. The Bible declares that all believers
 are made "kings and priests unto God." The out- 21
 siders did not then, and do not now, understand this
 ruling of the Christ; therefore they cannot demonstrate
 God's healing power. Neither can this manifestation 24
 of Christ be comprehended, until its divine Principle is
 scientifically understood.

The adoption of scientific religion and of divine healing 27
 will ameliorate sin, sickness, and death. Let our pulpits
 do justice to Christian Science. Let it have A change
 demanded.
 fair representation by the press. Give to it 30
 the place in our institutions of learning now occupied by
 scholastic theology and physiology, and it will eradicate

1 sickness and sin in less time than the old systems, de-
vised for subduing them, have required for self-establish-
3 ment and propagation.

Anciently the followers of Christ, or Truth, measured
Christianity by its power over sickness, sin, and death ;
6 **Two claims** but modern religions generally omit all but
omitted. one of these powers, — the power over sin.

We must seek the undivided garment, the whole Christ,
9 as our first proof of Christianity, for Christ, Truth, alone
can furnish us with absolute evidence.

If the soft palm, upturned to a lordly salary, and archi-
12 tectural skill, making dome and spire tremulous with
Selfishness beauty, turn the poor and the stranger from
and loss. the gate, they also shut the door on progress.

15 In vain do the manger and the cross tell their story to
pride and fustian. Sensuality palsies the right hand, and
causes the left to let go its divine grasp.

18 As in Jesus' time, so to-day tyranny and pride need
to be whipped out of the temple, and humility and
divine Science to be welcomed in. The strong
21 **Temple** cords of scientific demonstration as twisted
cleansed. and wielded by Jesus, are still needed, to purge the
temples of their vain traffic in worldly policy, and make
24 them meet dwelling-places for the Most High.

MEDICINE.

Which was first, Mind or medicine? If Mind was
27 first, and self-existent, then Mind, not matter, must
Question of have been the first medicine. Mind being
precedence. All in all, it made medicine; but that medi-
30 cine was Mind. It could not have been matter, which

departs from the nature and action of Mind. Truth is 1
 God's remedy for error of every kind, and Truth destroys
 only what is untrue. Hence the fact that, to-day as 3
 yesterday, Christ casts out evils, and heals the sick.

It is plain that God does not employ drugs or hygiene,
 nor provide them for human use; else Jesus also would 6
 have recommended and employed them in his ^{Methods}
 healing. The sick are more deplorably lost ^{rejected.}
 than the sinful, if the sick cannot rely on God for help, 9
 and the sinful can. The divine Mind never called
 matter *medicine*; and matter required a material and
 human belief before it could be considered as medicine. 12

The human mind uses one error as medicine for
 another. It seeks, on the same principle, to appease
 malice with revenge, and to quiet pain with ^{Error not} 15
 morphine. Of two evils, it chooses the ^{curative.}
 greater in both cases. You admit that mind influences
 the body somewhat; but you conclude that the stomach, 18
 blood, nerves, bones, hold the preponderance of power.
 Controlled by this belief, you continue in the old rou-
 tine. You lean on the inert and unintelligent, never 21
 discerning how this deprives you of the available supe-
 riority of Mind. The body is not controlled scientifi-
 cally by a negative mind. 24

Mind is the grand creator, and there can be no power
 except that which is derived therefrom. If Mind was
 first chronologically, is first potentially, and ^{Impossible} 27
 must be first eternally, then give to Mind the ^{coalescence.}
 glory, honor, dominion, and power everlastingly due
 unto its holy name. Inferior and unspiritual methods 30
 of healing may try to make Mind and drugs coalesce;
 but the two will not mingle scientifically. Why should

1 we wish to make them do so, since no good can come
of it?

3 If Mind is foremost and superior, let us rely upon
Mind, which needs no cooperation from lower powers,
even if these so-called powers were real.

6 Naught is the squire, when the king is nigh ;
Withdraws the star, when dawns the sun's brave light.

The various mortal beliefs formulated in human phi-
9 losophy, physiology, hygiene, are mainly predicated of
Soul and matter, and afford faint gleams of God, or
sense. Truth. The more material a belief, the more
12 obstinately tenacious its error; the stronger the mani-
festations of the corporeal senses, the weaker the indi-
cations of Soul.

15 Will-power is not Science. It belongs to the senses,
and its use is to be condemned. Willing the sick to
recover is not the metaphysical practice of
18 Will-power detrimental. Christian Science, but is sheer animal mag-
netism. Will-power may infringe the rights of man.
It produces evil continually, and is not a factor in
21 the realism of being. Truth, and not corporeal will,
is the divine power which says to disease, "Peace, be
still."

24 Because divine Science wars with so-called physical
science, even as Truth wars with error, the old schools
of medicine still oppose it. Ignorance, pride,
27 Conservative antagonism. and prejudice close the door to whatever is
not stereotyped. When the Science of being is under-
stood, every man will be his own physician, and Truth
30 will be the universal panacea.

It is a question to-day, whether the ancient inspired

healers understood the Science of Christian healing, or 1
 whether they caught its sweet tones, like the natural
 musician, without being able to explain them. 3
 So divinely imbued were they with its Spirit, ^{Ancient healers.}
 that the lack of the letter could not hinder their work ;
 and that letter, without the spirit, would have made void 6
 their example.

The struggle for the recovery of invalids goes on,
 not between material methods, but between mortal 9
 minds and immortal Mind. The victory will ^{The struggle and victory.}
 be on the patient's side only as immortal
 Mind, through Christ, Truth, subdues the human 12
 belief in disease. *Per contra*, it matters not what
 method one may adopt, whether it is faith in drugs,
 trust in hygiene, or reliance on some other minor 15
 curative.

Scientific healing has this advantage over other
 methods, — that in it Truth controls error. From this 18
 fact arise its ethical as well as its physical ^{Mystery of godliness.}
 effects. Indeed, these effects are indissolubly
 connected. If there is any mystery in Christian healing, 21
 it is the mystery which godliness always presents to the
 ungodly, — the mystery always arising from ignorance
 of the laws of eternal and unerring Mind. 24

Other methods undertake to oppose error with error,
 and thus they increase the antagonism of one form of
 matter towards other forms of matter or error, ^{Matter war- 27}
 and the warfare between Spirit and the flesh ^{and matter.}
 goes on. By this antagonism mortal mind must contin-
 ually weaken its own assumed power. 30

The theology of Christian Science includes healing the
 sick. Our Master's first article of faith propounded to

1 his students, was healing, and he proved his faith by
 his works. The ancient Christians were healers. Why
 3 **How healing** has this element of Christianity been lost? Be-
 was lost. cause our systems of religion are governed more
 or less by our systems of medicine. The first idolatry
 6 was faith in matter. The schools have rendered faith in
 drugs the fashion, rather than faith in Deity. By trust-
 ing matter to destroy its own discord, health and har-
 9 mony have been sacrificed. Such systems are barren of
 the vitality of spiritual power, whereby material sense
 becomes the servant of Science, and religion becomes
 12 Christlike.

Material medicine substitutes drugs for the power of
 God—even the might of Mind—to heal the body.
 15 **Drugs and** Scholasticism clings to the person, instead of
 divinity. the divine Principle, of the man Jesus to save,
 while his Science, the curative agent of God, is silenced.
 18 Why? Because truth divests material drugs of their
 imaginary power, and clothes Spirit with supremacy.
 Science is the “stranger that is within thy gates,” re-
 21 membered not, even when its elevating effects practically
 prove its divine origin and efficacy.

Divine Science derives its sanction from the Bible; and
 24 its divine origin is demonstrated through the holy influ-
 ence of its Truth, in healing sickness and
 27 **Christian** sin. This healing power of Truth must
 Science as have been far anterior to the period in which
 old as God. Jesus lived. It is as ancient as “the Ancient of days.”
 It lives through all Life, and extends throughout all
 30 space.

Divine Metaphysics is now reduced to a system, in a
 form comprehensible by and adapted to the thought of

the age in which we live. This system enables the learner to demonstrate anew the divine Principle upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease.

Late in the nineteenth century the divine rules of Christian Science were submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances wherein demonstration was humanly possible, this Science has shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules, on the hills of Judæa and in the valleys of Galilee.

Although this volume contains the complete Science of Mind-healing, never dream that you can absorb its whole meaning by a simple *perusal* of this book. It needs to be *studied*. The demonstration of its rules will plant you more firmly on its spiritual groundwork. This will lift you high above the perishing fossils of theories already antiquated, and enable you to grasp the spiritual facts of being, hitherto unattained and seemingly dim.

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This remained to be discovered through Christian Science. A pure affection takes form in goodness, but Science alone reveals its divine Principle and demonstrates its rules.

Jesus never spoke of disease as dangerous, or as diffi-

1 cult to treat. When his students brought to him a case
 they had failed to heal, he said unto them, "O faith-
 3 ^{Jesus' own} less generation!" implying that the requisite
 ^{practice.} power was in Mind. He prescribed no drugs,
 urged no obedience to material laws, but acted in direct
 6 disobedience thereto.

Neither anatomy nor theology has ever described man
 as created by Spirit, — as God's man. The former ex-
 9 ^{The man of} plains the man of *men*, or the "children of
 ^{anatomy and} men," as created corporeally instead of spirit-
 ^{of theology.} ually, and as emerging from the lowest, in-
 12 stead of from the highest, conception of being. Each
 defines man as both physical and mental, and places
 mind at the mercy of matter for every function, formation,
 15 and manifestation. Anatomy takes man up at all points
 materially. It loses Spirit, drops the true tone, and
 accepts the discord. Both reject the divine Principle
 18 which produces harmonious man, and deal — the one
 wholly, the other primarily — with matter, calling that
man which is not the counterpart, but the counterfeit, of
 21 God's man. Then theology tries to explain how to make
 this man a Christian, — how from this basis of division
 and discord to produce the concord and unity of Spirit,
 24 and His likeness.

Physiology exalts matter and dethrones Mind, and
 claims to rule man by material law, instead of spiritual.
 27 ^{Physiology} When it fails to give health or life by this
 ^{deficient.} process, it ignores the divine Spirit, as unable
 or unwilling to render help in time of physical need.
 30 When mortals sin, under this ruling of the schools they
 are left to the guidance of a theology which admits God
 to be the healer of sin but not of sickness; although our

great Master demonstrated that Truth could save from 1
sickness as well as from sin.

Mind as far outweighs drugs in the cure of disease as 3
in the cure of sin. The more excellent way is Mind-
science, in every case. Is *materia medica* a ^{Blunders and}
science, or a bundle of speculative human ^{blunderers.} 6
theories? The prescription which succeeds in one instance
fails in another; and this is owing to the different mental
states of the patient. These states are not compre- 9
hended; and they are left without explanation except
in Christian Science. The rule and its perfectness of
operation in Science never vary. If you fail to succeed 12
in any case, it is because you have not demonstrated the
life of Christ, Truth, more in your own life; because
you have not obeyed the rule and proved the divine 15
Principle of divine Science.

A physician of the old school remarked with great
gravity: "We know that mind affects the body some- 18
what, and advise our patients to be hopeful ^{Old-school}
and cheerful, and to take as little medicine as ^{physician.}
possible; but mind can never cure organic difficulties." 21
The logic is lame, and facts contradict it. The author
has cured what is termed organic disease, as readily as
she has cured purely functional disease, and with no 24
power but the divine Mind.

Since God, divine Mind, governs all, not partially
but supremely, predicting disease does not dignify 27
therapeutics. Whatever guides thought ^{Tests in}
spiritually benefits mind and body. We ^{our day.}
need to understand the affirmations of divine Sci- 30
ence, dismiss superstition, and demonstrate truth ac-
cording to Christ. To-day there is hardly a city, village.

1 or hamlet, in which are not to be found living witnesses
and monuments to the virtue and power of Truth, as ap-
3 plied through this Christian system for healing disease.

To-day the healing power of Truth is widely demon-
strated as an immanent, eternal Science, instead of a
phenomenal exhibition. Its appearing is the
6 The main purpose. coming anew of the gospel of "on earth peace,
good-will toward men." This coming, as was promised
9 by the Master, is for its establishment as a permanent
dispensation, to remain forever among men; but the
mission of Christian Science now, as in the time of its
12 earlier demonstration, is not primarily one of physical
healing. Now, as then, signs and wonders are wrought
in the metaphysical healing of physical disease; but
15 these signs are only to demonstrate its divine origin, —
to attest the reality of its higher mission, or Christ-
power to take away the sins of the world.

18 The science (so-called) of physics would have you
believe that both matter and mind are subject to disease,
and that, too, in spite of the individual's pro-
21 Exploded doctrine. test and contrary to the law of divine Mind.

This human view infringes man's free moral agency; and
it is as evidently erroneous to the author, and will be to
24 all others at some future day, as the practically rejected
doctrine of the predestination of souls to damnation or
salvation. The doctrine that man's harmony is governed
27 by physical conditions all his earthly days, and that he
is then thrust out of his own body by the operation of
matter, — even the superiority of matter over Mind, — is
30 fading out.

The hosts of Æsculapius are flooding the world with
diseases, because they are ignorant that the human mind

and body are one. To be sure, they sometimes treat 1
 the sick as if there were but one factor in the case ; but
 this one factor they represent to be body, ^{Disease} 3
 not mind. Infinite Mind could not possibly ^{mental.}
 create a remedy outside of itself. Erring, finite, human
 mind has an absolute need of something beyond itself, 6
 for its redemption and healing.

Great respect is due to the motives and philanthropy
 of the higher class of physicians. We know that if they 9
 understood the Science of Mind-healing, and ^{Intentions}
 were in possession of the enlarged power it ^{respected.}
 confers to benefit the race physically and spiritually, 12
 they would rejoice with us. Even this one reform in
 medicine would ultimately deliver mankind from the
 awful and oppressive bondage now enforced by false 15
 theories, from which multitudes would gladly escape.

Mortal belief says that death has been occasioned by
 fright. Fear never stopped being and its action. The 18
 blood, heart, lungs, brain, etc., have nothing ^{Man governed}
 to do with Life, God. Every function of ^{by Mind.}
 man is governed by the divine Mind. The human mind 21
 should have no power to kill ; it should have no control
 over man. The divine Mind made man, and maintains
 His own image and likeness. The wicked human mind, 24
 which is opposed to God, must be put off as St. Paul
 declares. All that really exists is the divine Mind, and
 its idea wherein the entire action of being will be found 27
 harmonious and eternal ! The only difficulty is to see
 and acknowledge this fact, yield to this power, and
 follow the leadings of truth. 20

That mortal mind claims to govern every organ of the
 mortal body, we have overwhelming proof. But this

1 so-called mind is a myth, and must, by its own consent,
 yield to Truth. It would wield the sceptre of a monarch,
 3 **Mortal mind** but is powerless. The immortal divine Mind
dethroned. takes away all its supposed sovereignty, and
 saves it from itself. The author has endeavored to make
 6 this book the Æsculapius of mind as well as body, that
 it may give hope to the sick, and heal them, although
 they know not how the work is done. Truth has a
 9 healing effect, even when not fully understood.

Anatomy describes muscular action as produced by
 mind in one instance and not in another. Such errors
 12 **All activity** beset every material theory, wherein one state-
from thought. ment contradicts another, over and over again.

It is related that Sir Humphry Davy once apparently
 15 cured a case of paralysis, by simply introducing a ther-
 mometer into the patient's mouth. This he did merely
 to ascertain the temperature of the patient's body; but
 18 the sick man supposed this ceremony was intended to
 heal him, and he recovered accordingly. Such a fact
 illustrates our theories.

21 The author's medical researches and experiments had
 prepared her thought for the metaphysics of Christian
 Science. Every material dependence had
 24 **The author's** failed her, in her search for truth; and she can
experiments now understand why, and can see the means
in medicine. by which mortals are divinely driven to a spiritual
 27 source for health and happiness.

Her experiments in homœopathy had made her skept-
 ical as to material curative methods. Jahr, from
 30 **Homœopathic** *Aconitum* to *Zincum oxydatum*, enumerates
attenuations. the general symptoms, the characteristic
 signs, which demand different remedies; but the drug

is frequently attenuated to such a degree that not a 1
vestige of it remains. Thus we learn that it is not the
drug which expels the disease, or changes one of its 3
symptoms.

The author has attenuated *natrum muriaticum* (com-
mon table-salt) until there was not a single saline prop- 6
erty left. The salt had "lost its savour;" and yet, with one drop of that attenuation in <sup>Only salt
and water.</sup>
a goblet of water, and a teaspoonful of the water ad- 9
ministered at intervals of three hours, she has cured a
patient sinking in the last stage of typhoid fever. The
highest attenuation of homœopathy, and the most potent, 12
rises above matter into mind; and thus it should be
seen that the divine Mind is the healer, and that there
is no efficacy in the drug. This discovery leads to more 15
light.

✓ You say a boil is painful; but that is impossible, for
matter without mind is not painful. The boil simply 18
manifests your belief in pain, through inflam- <sup>Origin
of pain.</sup>
mation and swelling; and you call this belief
a boil. Now administer mentally to your patient a high 21
attenuation of truth on this subject, and it will soon
cure the boil. The fact that pain cannot exist where
there is no mortal mind to feel it, is a proof that this so- 24
called mind makes its own pain,—that is, its own
belief in pain.

We weep because others weep, we yawn because they 27
yawn, and we have smallpox because others have it; but
mortal mind, not matter, contains and carries <sup>Source of
contagion.</sup>
the infection. When this mental contagion is 30
understood, we shall be more careful of our mental con-
ditions; and we shall avoid loquacious tattling about

1 disease, as we should avoid advocating crime. Neither
 2 sympathy nor society should ever tempt us to cherish
 3 error in any manner ; and certainly we should not be its
 advocate.

Disease arises, like other mental conditions, from associ-
 6 ation. Since it is a law of mortal mind that certain dis-
 eases should be regarded as contagious, this law obtains
 credit through association, — calling up the fear that
 9 creates the image of disease, and its consequent mani-
 festation in the body.

This fact in metaphysics is illustrated by the following
 12 incident. A gentleman was made to believe that he
 occupied a bed where a cholera patient had
 13 died. Immediately the symptoms of this dis-
 ease appeared in him, and he died. The fact was, that
 he had not caught the cholera by material contact,
 because no such patient had been in that bed.

18 If a child is exposed to contagion or infection, the
 mother is frightened, and says, " My child will be sick."

21 ^{Children's ailments.} The law of mortal mind, and her own fears,
 govern her child more than the child's mind
 governs itself, and produce the very results which
 might have been prevented through the opposite under-
 24 standing. Then it is believed that exposure to the con-
 tagion wrought the mischief.

That mother is not a Christian Scientist, and her
 27 affections need better guidance, who says to her child:
 " You look sick," " You look tired," " You need rest,"
 or " You need medicine."

30 Such a mother runs to her little one, who thinks she
 has hurt her face by falling on the carpet, and says, moan-
 ing more childishly than her child, " Mamma knows you

are hurt." The better and more successful method for 1
any mother is to say: "Oh, never mind! You're not
hurt, so don't think you are." Presently the child for- 3
gets all about the accident, and is at play again.

When the sick recover by the use of drugs, it is the
law of a general belief culminating in individual faith, 6
which heals; and according to this faith will ^{Drug-power}
the effect be. Even when you take away the ^{mental.}
individual confidence in the drug, you have not yet 9
divorced it from the general faith. The chemist, the
botanist, the druggist, the doctor, and the nurse equip
the medicine with their faith, and the beliefs that are in 12
the majority rule. When the general belief endorses the
inanimate drug as doing this or that, individual dissent
or faith, unless it rests on Science, is but a belief held by 15
a minority governed by the majority.

The universal belief in physics weighs against the
high and mighty truths of Christian metaphysics. This 18
erroneous general belief — which sustains medicine, and
produces all medical results — works against Christian
Science; and the percentage of power on the side of this 21
Science must mightily outweigh the power of ^{Belief in}
popular belief, in order to heal a single case ^{physica.}
of disease. The human mind acts more powerfully to 24
offset the discords of matter, the ills of flesh, in propor-
tion as it puts less weight into the material or fleshly
scale and weighs more for Spirit. Homœopathy dimin- 27
ishes the drug; but its potency increases as the drug
disappears.

- Vegetarianism, homœopathy, and hydropathy have 30
diminished drugging; but if drugs are an antidote to
disease, why lessen the antidote? If drugs are good

1 things, is it safe to say that the less in quantity you have
 of them the better? If drugs possess intrinsic virtues or
 3 ^{Drugging} intelligent curative qualities, these qualities
^{useless.} must be mental. Who named them, and what
 made them good or bad, beneficial or injurious, to mortals?
 6 A case of dropsy, given up by the faculty, fell into my
 hands. It was a terrible case. Tapping had been em-
 9 ^{Dropsy cured} ^{without drugs.} ployed, and yet the patient looked like a bar-
 rel, as she lay in her bed. I prescribed the
 fourth attenuation of *Argenitum nitricum*, with occasional
 doses of a high attenuation of *Sulphuris*. She improved
 12 perceptibly. Believing then somewhat in the ordinary
 theories of medical practice, and learning that her
 former physician had prescribed these remedies, I began
 15 to fear an aggravation of symptoms from their pro-
 longed use, and told the patient so; but she was unwill-
 ing to give up the medicine while she was recovering.
 18 It then occurred to me to give her unmedicated pellets,
 and watch the result. I did so, and she continued
 to gain. Finally she said that she would give up her
 21 medicine for one day, and risk the effects. After trying
 this, she informed me that she could get along two days
 without globules; but on the third day she again suffered,
 24 and was relieved by taking them. She went on in this
 way, taking the unmedicated pellets, — and receiving
 occasional visits from me, — but employing no other
 27 means, and was cured.

Metaphysics, as taught in Christian Science, is the
 next stately step beyond homœopathy. In metaphysics
 30 ^{A stately} ^{advance.} matter disappears from the remedy entirely,
 and Mind takes its rightful and supreme place.
 Homœopathy takes mental symptoms largely into consid-

eration, in its diagnosis of disease. Christian Science 1
deals wholly with the mental cause, in judging and de-
stroying disease. It succeeds where homœopathy fails, 3
solely because its one recognized Principle of healing is
Mind, and the whole force of the mental element is em-
ployed through the Science of Mind, never sharing its 6
rights with inanimate matter.

Christian Science exterminates the drug, and rests on
Mind alone as the curative Principle, acknowledging that 9
the divine Mind has all power. Homœopathy
mentalizes a drug with such repetition of The modus
of homœo-
opathy. 12
thought-attenuations, that it becomes more
like the human mind than the substratum of this mind,
which we call matter ; and its power of action is propor-
tionately increased. 15

If drugs are part of God's creation, which (according
to the narrative in Genesis) He pronounced *good*, then
drugs cannot be poisonous. If He could cre- Drugging
unchristian. 18
ate drugs intrinsically bad, then they should
never be used. If He creates drugs at all, and designs
them for medical use, why then did Jesus not employ 21
them and recommend them for the treatment of disease ?
Matter is not self-creative, for it is unintelligent. Erring
mortal mind confers the only mental power a drug can 24
possess.

Narcotics quiet mortal mind, and so reach the body ;
but they leave both mind and body the worse for this 27
submission. Christian Science impresses the entire cor-
poreality, namely, mind and body, and brings out the
proof that Life is continuous and harmonious. Science 20
both neutralizes error and destroys it. Mankind is the
better for this sincere and profound pathology.

1 It is recorded that the profession of medicine origi-
 nated in idolatry, with pagan priests, who besought the
 3 gods to heal the sick, and designated Apollo
 as "the god of medicine." He was supposed
 to have dictated the first prescription, accord-
 6 ing to the "History of Four Thousand Years of Medi-
 cine." It is here noticeable that Apollo was also
 regarded as the sender of disease, "the god of pesti-
 9 lence." Hippocrates turned from image-gods to vege-
 table and mineral drugs for healing. This was deemed
 progress ; but really it only introduced another form of
 12 mythology, and of pagan practice. The future history
 of material medicine may correspond with that of its
 material god, Apollo, who was banished from heaven,
 15 and endured great sufferings upon earth.

Drugs, cataplasms, and whiskey are stupid substitutes
 for the dignity and potency of divine Mind, and its
 18 efficacy to heal. It is pitiful to lead men into
 temptation through the byways of physiology
 and materia medica, — to victimize the race with intoxi-
 21 cating prescriptions for the sick, until mortal mind
 acquires an educated appetite for strong drink, and men
 and women become loathsome sots.

24 Evidences of progress and of spiritualization greet us
 on every hand. Drug-systems are quitting their hold on
 matter, and so letting in its higher stratum,
 27 mortal mind. Homœopathy, a step in ad-
 vance of allopathy, is doing this. Matter is going out
 of medicine ; and mortal mind, of a higher attenuation
 30 than the drug, is governing the pellet.

A lady in the city of Lynn, Massachusetts, was ether-
 ized, and died in consequence, — although her physicians

insisted that it would be unsafe to perform a needed 1
 surgical operation without the ether. After the autopsy
 her sister testified that the deceased protested 2
 against inhaling the ether, and said it would ^{Effects}
 kill her; but she was compelled by her physicians to ^{of fear.}
 take it. Her hands were held, and she was forced into 6
 submission. The case was brought to trial. The evi-
 dence was found to be conclusive; and a verdict was
 returned that her death was occasioned, not by the ether, 9
 but by her fear of inhaling it.

Is it skilful or scientific surgery to take no heed of
 mental conditions, and to treat the patient as if she were 12
 so much mindless matter, and as if matter
 were the only factor to be consulted? Had ^{Mental con-}
 these unscientific surgeons understood meta- ^{ditions to}
 physics, they would not have risked such treatment, con- ^{be heeded.} 15
 sidering the woman's state of mind. They would either
 have allayed her fear, or would have performed the 18
 operation without ether.

The sequel proved that this Lynn lady died from
 effects produced by mortal mind, and not from the dis- 21
 ease or the operation.

The medical schools would learn the state of man
 from matter instead of Mind. They examine the lungs, 24
 tongue, and pulse, to ascertain how much
 harmony, or health, matter is permitting to ^{False source}
 mind, — how much pain or pleasure, action or stagna- ^{of knowledge.} 27
 tion, one form of matter is allowing another form of
 matter.

Ignorant of the fact that a man's belief produces dis- 30
 ease and all its symptoms, the ordinary physician is
 liable to increase disease with his own mind, when he

1 should address himself to the work of destroying it through the power of Mind.

3 The systems of physics act against metaphysics, and *vice versa*. When mortals forsake the material for the spiritual basis of action, drugs lose their healing
6 force; for they have no innate power. Unsupported by the faith reposed therein, the inanimate drug becomes powerless.

9 The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action
12 **Obedient muscles.** and secretion of the viscera. When this mind quits the body, the heart becomes as torpid as the hand.

Anatomy finds a necessity for nerves, to convey the
15 mandate of mind to muscle and so cause action; but what
Anatomy and mind. does anatomy say when the cords contract and become immovable? Has mortal mind ceased
18 speaking to them, or has it bidden them to be impotent? Can muscles, bones, blood, and nerves rebel against mind in one instance, and not in another, and become cramped,
21 despite the mental protest?

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental
24 direction. If muscles can cease to act, and become rigid of their own preference, — be deformed or symmetrical, as they please, or as disease directs, — they must be self-
27 directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

30 **Mind over matter.** Is man a material fungus, without Mind to help him? Is a stiff joint or a contracted muscle as natural a result of law as the supple and

elastic condition of the healthy limb, and is God the 1
lawgiver?

You say, "*I* have burned my finger." This is an 3
exact statement, more exact than you suppose; for
mortal mind, and not matter, burns it. Holy inspiration
has created states of mind which have been able to nullify 6
the action of the flames, as in the Bible case of the three
young Hebrew captives, cast into the Babylonian furnace;
while an opposite mental state might produce spontane- 9
ous combustion.

In 1880 Massachusetts put her foot on a proposed
tyrannical law, restricting the practice of medicine. If 12
her sister States follow this example, in har-
mony with our Constitution and Bill of Rights, <sup>Restrictive
regulations.</sup>
they will do less violence to that immortal sentiment of 15
the Declaration, "Man is endowed by his Maker with
certain inalienable rights, among which are life, liberty,
and the pursuit of happiness." 18

The oppressive state statutes touching medicine re-
mind one of those words of the famous Madame Roland,
as she knelt to a statue of the Goddess of Liberty, 21
erected near the guillotine: "Liberty, what crimes are
committed in thy name!"

The ordinary practitioner, examining bodily symptoms, 24
telling the patient he is sick, and treating the case ac-
cording to his diagnosis, would naturally in-
duce that very disease, even if it were not <sup>Metaphysics
challenges
physics.</sup> 27
already determined by mortal mind. Such un-
conscious mistakes would not occur, if this old class of
philanthropists were looking as deeply into mind as mat- 30
ter for cause and effect. The physician agrees with his
"adversary quickly," but upon different terms from

1 those of the metaphysician; for the matter-physician
 agrees with the disease, while the metaphysician agrees
 3 only with health, and challenges disease.

Christian Science brings to the body the sunlight of
 Truth, which invigorates and purifies. It acts as an
 6 **Truth an** alterative, neutralizing error with Truth. It
alterative. changes the secretions, expels humors, dis-
 solves tumors, relaxes rigid muscles, restores carious
 9 bones to soundness. The effects of this Science are to
 stir the human mind to a change of base, whereon it may
 yield to the harmony of the divine Mind.

12 Experiments have favored the fact that Mind governs
 the body, not in one instance, but in every instance. The
 indestructible faculties of Spirit exist without
 15 **Practical** the conditions of matter, and also without the
success. false beliefs of a so-called material existence. Working
 out the rules of Science in practice, the author has re-
 18 stored health in cases of both acute and chronic disease,
 and in their severest forms. Secretions have been
 changed, the structure has been renewed, shortened limbs
 21 have been elongated, cicatrized joints have been made
 supple, and carious bones have been restored to healthy
 conditions. I have restored what is called the lost sub-
 24 stance of lungs, and healthy organizations have been es-
 tablished, where disease was organic. Christian Science
 heals organic disease as surely as it heals what is called
 27 functional; for it only requires a fuller understanding of
 its divine Principle, to demonstrate the higher rule.

With due respect for the faculty I kindly
 30 **Testimony** quote from Dr. Benjamin Rush, the famous
of medical Philadelphia teacher of medical practice. He
teachers. declares that "it is impossible to calculate the mischief

which Hippocrates has done, by first marking Nature 1
with his name, and afterward letting her loose upon sick
people." 3

Dr. Benjamin Waterhouse, Professor in Harvard Uni-
versity, declares himself "sick of learned quackery."

Dr. James Johnson, Surgeon-extraordinary to the 6
King, says :

"I declare my conscientious opinion, founded on long
observation and reflection, that if there were not a single 9
physician, surgeon, apothecary, man-midwife, chemist,
druggist, or drug on the face of the earth, there would
be less sickness and less mortality." 12

Dr. Mason Good, a learned Professor in London,
says :

"The effects of medicine on the human system are in 15
the highest degree uncertain ; except, indeed, that it has
already destroyed more lives than war, pestilence, and
famine, all combined." 18

Dr. Chapman, Professor of the Institutes and Practice
of Physic in the University of Pennsylvania, in a pub-
lished essay, says : 21

"Consulting the records of our science, we cannot help
being disgusted with the multitude of hypotheses ob-
truded upon us at different times. Nowhere is the imag- 24
ination displayed to a greater extent ; and perhaps so
ample an exhibition of human invention might gratify
our vanity, if it were not more than compensated by the 27
humiliating view of so much absurdity, contradiction, and
falsehood. To harmonize the contrarieties of medical
doctrines is indeed a task as impracticable as to arrange 30
the fleeting vapors around us, or to reconcile the fixed
and repulsive antipathies of nature. Dark and per-

1 plexed, our devious career resembles the groping of
Homer's Cyclops around his cave."

3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal
College of Physicians, London, says:

"No systematic or theoretical classification of diseases
6 or of therapeutic agents, ever yet promulgated, is true,
or anything like the truth, and none can be adopted as a
safe guidance in practice."

9 It is just to conclude that generally the cultured class
of medical practitioners are grand men and women.
But all human systems based on material premises, and
12 minus the unction of the divine, are dangerous. Much
yet remains to be said and done before the world is
saved, and all the mental microbes or diseased thought-
15 germs are exterminated.

CHAPTER VII.

PHYSIOLOGY.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — JESUS.

He sent His word, and healed them, and delivered them from their destructions. — PSALMS.

PHYSIOLOGY is one of the apples from “the tree 1
of knowledge.” Evil declared that eating this fruit
would open man’s eyes, and make him as a god. Instead 3
of so doing, it closed the eyes of mortals to man’s God-
given dominion over the earth.

To measure intellectual capacity by the size of the 6
brain, and strength by the exercise of muscle, is to
subjugate intelligence, to make mind mortal, **Man not**
and to place this so-called mind at the **structural.** 9
mercy of material organization and non-intelligent
matter.

Obedience to the so-called physical laws of health has 12
not checked sickness. Diseases have multiplied, since
man-made material theories have taken the place of
spiritual truth. 15

You say that indigestion, fatigue, sleeplessness, cause
distressed stomachs and aching heads. Then **Causes of**
you consult your brain, in order to remem- **sickness.** 18
ber what has hurt you, when your remedy lies in for-

1 getting the whole thing; for matter has no sensation of
its own, and the human mind is all that can produce
3 pain.

As a man thinketh, so is he. Mind is all that feels,
acts, or impedes action. Ignorant of this, or shrinking
6 from its implied responsibility, the healing effort is
made on the wrong side, and thus the conscious control
over the body is lost.

9 The Mohammedan believes in a pilgrimage to Mecca
for the salvation of his soul. The popular doctor be-
lieves in his recipe, and the druggist believes
12 **Delusions** in the power of his prescription to save a
pagan and man's life. The first is a religious delusion;
medical. the second is a medical mistake.

15 The erring human mind is inharmonious in itself.
From this arises the inharmonious body. To ignore
God as of little use in sickness is a mistake.
18 **Health from** Instead of thrusting Him aside in times of
reliance on bodily trouble, and waiting for the hour of
spirituality. strength in which to acknowledge Him, we should
21 learn that He can do everything for us in sickness as in
health.

Failing to recover health through adherence to physi-
24 ology and hygiene, the despairing invalid often drops
them, and turns in his extremity, and only as a last
resort, to God. His faith in the divine Mind is less than
27 it was in drugs, air, and exercise, or he would have
resorted to Mind first. The balance of power is con-
ceded to be with matter, by most of the medical sys-
30 tems; but when thought at last asserts its mastery,
then, and not before, is man found to be harmonious
and immortal.

Should we implore a corporeal God to heal the sick 1
 out of His personal volition? or should we understand
 the infinitely divine Principle which heals? If we rise no 3
 higher than blind faith, the Science of healing is not
 attained, and Soul-existence, in the place of sense-exist-
 ence, is not comprehended. We apprehend Life in divine 6
 Science, only as we live above corporeal sense, and cor-
 rect it. Our proportionate admission of the claims of
 good or of evil determines the harmony of our existence, 9
 — our health, our longevity, and our Christianity.

We cannot serve two masters, nor perceive divine
 Science through the material senses. Drugs and hygiene 12
 cannot successfully usurp the place and power
 of the divine source of all health and per- The two
masters.
 fection. If God constituted man both good and evil, 15
 man must remain thus. What can improve His work?
 Again, an error in the premise must appear in the con-
 clusion. To have one God and avail yourself of the 18
 power of Spirit, you must love God supremely.

The “flesh lusteth against the Spirit.” They can no
 more unite in action, than good can coincide with evil. 21
 It is not wise to take a halting and half-way Half-way
success.
 position, or to expect to work equally with
 Spirit and matter, Truth and error. There is but one 24
 way — namely, God and His idea — which leads to
 spiritual being. The scientific government of the body
 must be attained through the divine Mind. It is im- 27
 possible to gain control over it in any other way. On
 this fundamental point timid conservatism is absolutely
 inadmissible. Only through radical reliance on Truth 30
 can scientific healing power be realized.

Substituting good words for a good life, fair seeming

1 for straightforward character, is a poor shift for the
 weak and worldly, who think the standard of Christian
 3 Science too high for them.

If the scales are evenly adjusted, the removal of a
 single weight from either scale gives preponderance to
 6 the opposite. Whatever influence you cast on the side
 of matter you take away from Mind, which
Belief on the would otherwise outweigh all else. Your
wrong side.
 9 belief militates against your health, when it ought to be
 enlisted on the side of health. When sick (according to
 belief) you rush after drugs, search out the so-called
 12 laws of health, and depend upon them to heal you,
 though you have already brought yourself into the
 slough of disease through just this false dependence.

15 Because man-made systems insist that man becomes
 sick and useless, suffers and dies, all in consonance with
 the laws of God, are we to believe it? Are
 18 **The divine** we to believe an authority which denies God's
authority. spiritual command relating to perfection, — an authority
 which Jesus has proved to be false? He did the will
 21 of the Father. He healed sickness, in defiance of what
 is called material law, but in accordance with God's law,
 the law of Mind.

24 I have discerned disease in the human mind, and
 recognized the patient's fear of it, months before the
 so-called disease made its appearance in the
 27 **Disease** body. Disease being a belief, — a latent illu-
foreseen. sion of mortal mind, the sensation would not appear if
 this error were met and destroyed by truth.

30 **Changed** Here let a word be noticed which will be
mentality. better understood hereafter, — *chemicalization*.
 By chemicalization I mean the process which mortal

mind and body undergo in the change of belief from a 1
material to a spiritual basis.

Whenever an aggravation of symptoms has occurred, 3
through mental chemicalization, I have seen the mental
signs, assuring me that danger was over, before the patient felt the change; and I have ^{Scientific} ^{foresight.} 6
said to the patient, "You are healed," — sometimes to
his discomposure, when he was incredulous; but it
always came about as I had foretold. 9

I name these facts to show that disease has a mental,
mortal origin, — that faith in rules of health or in drugs
begets and fosters disease, by attracting the mind to the 12
subject of sickness, by exciting fear of it, and by dosing
the body in order to avoid it. The faith reposed in these
things should find stronger supports and a higher home. 15
Understanding the control of Mind over body, we should
put no faith in material means.

Science not only reveals the origin of all disease as 18
wholly mental, but it also declares that all disease is
cured by divine Mind. There can be no heal- ^{Mind the} ^{only healer.} 21
ing except by this Mind, however much we
trust a drug, or any other means toward which human
faith, or endeavor, is directed. It is mortal mind, not
matter, which brings to the sick whatever good they 24
may seem to receive from drugs. But the sick are never
really healed, except by means of the Divine power. It
is only the action of Truth, Life, and Love, that can give 27
harmony.

Whatever teaches man to have other laws, and ac-
knowledge other power than the divine Mind, ^{Modes of} ^{matter.} 30
is anti-Christian. The good that a poison-
ous drug seems to do is evil, for it robs man of reliance

1 upon God, omnipotent Mind, and according to belief
 poisons the human system. Truth is not the basis of
 3 theogony. Modes of matter form neither a moral nor a
 spiritual system. The discord which calls for them is
 the result of the exercise of faith in matter instead of
 6 Spirit.

Did Jesus understand the economy of man less than
 Graham or Cutter? Christian ideas certainly embrace —
 9 ^{Physiology} ^{unscientific.} what human theories exclude — the Principle
 of man's harmony. The text, "Whosoever
 liveth and believeth in me shall never die," not only
 12 contradicts human systems, but points to the self-
 sustaining and eternal Truth.

The demands of Truth are spiritual, and reach the
 15 body through Mind. The best interpreter of man's needs
 said: "Take no thought for your life, what ye shall eat,
 or what ye shall drink."

18 If there are material laws which prevent disease, what
 then causes it? Not divine law, for Christ healed the
 sick and cast out error, always in opposition, never in
 21 obedience, to physics.

Spiritual causation is the one question to be con-
 sidered, for more than all others it relates to human
 24 ^{Causation} ^{considered.} progress. The age seems ready to approach
 this subject, to ponder somewhat the su-
 premacy of Spirit, and at least touch the hem of its
 27 garment.

The description of man as purely physical, or as both
 material and spiritual, — but in either case dependent on
 30 his physical organization, — is the Pandora box, from
 which many evils have gone forth, especially despair.
 Matter, which takes divine power into its own hands,

and claims to be a creator, is a fiction, in which paganism is so sanctioned by society that mankind has caught its moral contagion. 1 3

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen, with the key of divine Science, the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities of life, or to study brainology in order to learn how much of a man he is. 6 9

Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science. Jesus illustrated the divine Principle, and the power of immortal Mind, by healing sickness and sin, and destroying the foundations of death. 12 15

Mistaking his origin and nature, man believes himself to be combined matter and Spirit, — that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. Think of it! The intellectual, the moral, the spiritual, — yea, infinite Mind, — subjected to non-intelligence! 18 21

No more sympathy exists between the flesh and Spirit than between Belial and Christ. 24

The so-called laws of matter are nothing but false beliefs in the presence of intelligence and life where Mind is not. This is the procuring cause of all sin and disease. The opposite truth — that intelligence and life are spiritual, never material — destroys sin, sickness, and death. 27 30

The fundamental error lies in the supposition that man is a material outgrowth, and that the cognizance of

1 good or evil, which he has through the bodily senses,
constitutes his happiness or misery.

3 Theorizing about man's development from mushrooms
to monkeys, and from monkeys into men,
Godless evolution. amounts to nothing in the right direction and
6 very much in the wrong.

Materialism grades the human species as rising from
the dust upward; how then is the material species main-
9 tained when man passes through what we call death, —
and imagines death to be the Rubicon of spirituality?
Spirit can form no real link in this supposed chain of
12 material being, but divine Science reveals the eternal chain
as uninterrupted and wholly spiritual; yet this can be
realized only as the discordant sense of being disappears.

15 If man was first a material being, he must have passed
through all the forms of matter, in order to become man.

Degrees of development. If the material body is man, he is a portion of
18 matter, or dust. On the contrary, man is the
image and likeness of Spirit; and the belief that there
is Soul in sense, or Life in matter, obtains in mortal
21 mind, to which the apostle refers, when he says we
must "put off the old man."

What is man? Brain, heart, blood, the material
24 structure? If the real man is in the material body,

Identity not lost. you take away a portion of the man when you
amputate a limb; the surgeon destroys man-
27 hood, and worms annihilate it. But the loss of a limb,
or injury to a tissue, is sometimes the quickener of man-
liness; and the unfortunate cripple may present more
30 nobility than the statuesque athlete, — teaching us by his
very deprivations, that "a man's a man, for a' that."

When we admit that matter (heart, blood, brain, act-

ing through the five physical senses) constitutes man, 1
 we fail to see how anatomy can distinguish ^{When man}
 between humanity and the brute, or deter- ^{is man.} 3
 mine when man is really *man*, and has progressed
 farther than his animal progenitors.

The supposition that Spirit is within what it creates, 6
 and the potter is subject to the clay, when ^{Individu-}
 individualized, reduces Truth to the level of ^{alization.}
 error, and requires the sensible to be made manifest 9
 through the insensible.

What is termed matter manifests nothing but a mate-
 rial mentality. Not a glimpse or manifestation of Spirit 12
 is obtainable through matter. Spirit is positive. Matter
 is its supposed opposite, the absence of Spirit. For
 positive Spirit to pass through a negative condition 15
 would be its destruction.

Anatomy declares man to be structural. Physiology
 continues this explanation, measuring human ^{Man not} 18
 strength by bones and sinews, and human ^{structural.}
 life by material law. Man is spiritual, individual, and
 eternal; material structure is mortal. 21

Phrenology makes man knavish or honest, according
 to the development of the cranium; but anatomy,
 physiology, phrenology, do not define the image of God, 24
 the real immortal man.

Human reason and religion come slowly to the recog-
 nition of spiritual facts, and so continue to call upon 27
 matter to remove the error which the human mind alone
 has created.

The idols of civilization are far more fatal to health 30
 and longevity than the idols of barbarism. They call
 into action less faith than Buddhism, in a supreme

1 governing intelligence. The Esquimaux restore health
 by incantations, as consciously as civilized practitioners
 3 by their more studied methods.

Is civilization only a higher form of idolatry, that
 man should bow down to a flesh-brush, to flannels, to
 6 baths, diet, exercise, and air? Nothing save Divine
 power is capable of doing as much for man as he can do
 for himself.

9 The footsteps of thought, as they pass higher from
 material standpoints, are slow, and portend a long night
 to the traveller; but the angels of His pres-
 12 ^{Rise of} ^{thought.} ^{ence} — the spiritual intuitions that tell us
 when “the night is far spent, the day is at hand” — are
 our guardians in the gloom. Whosoever opens the way
 15 in Christian Science is a pilgrim and stranger marking
 out the path for generations yet unborn.

The voices of Sinai, and the Sermon in the Mount,
 18 are pursuing and will overtake the ages, rebuking in
 their course all error, and proclaiming the kingdom of
 heaven on earth. Truth is revealed. It only needs to
 21 be practised.

Belief is all that ever enables a drug to cure mortal
 ailments. Anatomy admits that mind is somewhere in
 24 ^{Medical} ^{errors.} ^{man}, though out of sight. Then, if one is
 sick, why treat the body alone, while we ad-
 minister a dose of despair to the mind? Why declare
 27 that the body is diseased, and picture this disease to the
 mind, rolling it under the tongue as a sweet morsel, and
 holding it before the thought of both physician and
 30 patient? We should understand that the cause of
 disease obtains in the mortal human mind, and its cure
 with the immortal divine Mind. We should prevent

the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in mortal mind. 1 3

When there are fewer prescriptions, and less thought is given to sanitary subjects, will there be better constitutions and less disease? In old times who ever heard of dyspepsia, cerebro-spinal meningitis, hay-fever and rose-cold? Novel diseases. 6

What an abuse of natural beauty to say that a rose, the smile of God, can produce suffering! The joy of its presence, its beauty, and fragrance should uplift the thought, and dissuade any sense of fear or fever. It is profane to fancy that the perfume of clover and the breath of new-mown hay may cause glandular inflammation, sneezing, and nasal pangs. 9 12 15

If a random thought, calling itself dyspepsia, had tried to tyrannize over our forefathers, it would have been routed by their independence and industry. Then people had less time for selfishness, cod- dling, and sickly after-dinner talk. The exact amount of food the stomach could digest was not discussed according to Cutter, nor referred to sanitary laws. A man's belief in those days was not so severe upon the gastric juices. Beaumont's "Medical Experiments" did not govern the digestion. No ancestral dyspepsia. 18 21 24

Damp atmosphere and freezing snow empurpled the plump cheeks of our ancestors; but they never indulged in the refinement of inflamed bronchial tubes, they were as innocent as Adam before he ate the fruit of false knowledge, of the existence of tubercles and troches, lungs and lozenges. Pulmonary tubercles. 27 30

"Where ignorance is bliss, 't is folly to be wise," says

1 the English poet; and there is truth in his sentiment.

The action of mortal mind on the body was not so injurious before inquisitive modern Eves took
 3 Our modern Eves. up the study of medical works, and unmanly
 Adams attributed their own downfall, and the fate of
 6 their offspring, to the weakness of their wives.

The primitive custom of taking no thought about food, left the stomach and bowels free to act in obedience to
 9 nature, and gave the gospel a chance to be seen in its glorious effects upon the body. A ghastly array of diseases was not paraded before the imagination. There
 12 were fewer books on digestion, and more "sermons in stones, and good in everything." When the mechanism of the human mind gives place to the divine Mind,
 15 selfishness and sin, disease and death, will lose their foothold.

Human fear of miasma would load with disease the air
 18 of Eden, and weigh down mankind with superimposed and conjectural evils. Mortal mind is the worst foe of the body, while divine Mind is its best friend.

21 Should all cases of organic disease be treated by a regular practitioner, and the Christian Scientist try his hand
 only on cases of hysteria, hypochondria, and
 24 Diseases not to be classified. hallucination? One disease is no more real than another. All disease is the result of education, and can carry its ill-effects no farther than mortal
 27 mind maps out the way. The human mind, not matter, is supposed to feel, suffer, enjoy. Hence it finds that decided types of acute disease are quite as ready to yield
 30 to Truth as the less distinct type and chronic form of disease. Truth handles the most malignant contagion with perfect assurance.

Human mind produces what is termed organic disease 1
 as certainly as it produces hysteria, and it must relin-
 quish all its errors, sicknesses, and sins. I 3
 have demonstrated this beyond all cavil. The One basis for all sickness.
 evidence of divine Mind's healing power and absolute
 control is to me as certain as the evidence of my own 6
 existence.

Mortal mind and body are one. Neither exists with-
 out the other, and both must be destroyed by immortal 9
 Mind. Matter, or body, is but a false concept
 of mortal mind. This so-called mind builds Mental and physical oneness.
 its own superstructure, of which the material 12
 body is the grosser portion; but from first to last, the
 body is a sensuous, human concept.

In the Scriptural allegory of the material creation, 15
 Adam or error — which represents the erroneous theory of
 life and intelligence in matter — had the nam-
 ing of all that was material. These names The effect of names. 18
 indicated their properties, qualities, and forms. Thus
 error, the opposite of Truth, now names the qualities and
 effects of what it terms matter, and so creates the so- 21
 called laws of the flesh which hold the preponderance
 of power in human opinions, against God, Spirit, and
 Truth. 24

If a dose of poison is swallowed through mistake, and
 the patient dies, even though physician and
 patient are expecting favorable results, does Poison defined mentally. 27
 human belief, you ask, cause this death?
 Even so; and as directly as if the poison had been
 intentionally taken. 30

In such cases a few persons believe the potion swal-
 lowed by the patient to be harmless; but the vast ma-

1 jority of mankind, though they know nothing of this
 particular case and this special person, believe the
 3 arsenic, the strychnine, or whatever the drug used, to
 be poisonous, for it has been set down as a poison by
 mortal mind. The consequence is that the result is
 6 controlled by the majority of opinions outside, not by
 the infinitesimal minority of opinions in the sick-chamber.

Heredity is not a law. The remote cause or belief of
 9 disease is not dangerous because of its priority, and the
 connection of past mortal thoughts with present. The
 predisposing cause and the exciting cause are mental.

12 Perhaps an adult has a deformity, produced, thirty
 years ago, by the terror of his mother. That chronic
 error is more difficult of cure than an acute
 15 **Inherited deformity cured.** injury, unless we wrest it from the human
 mind, and base the cure on Science, or the
 divine Mind, to which all things are possible.

18 Mortal mind, acting from the basis of sensation in
 matter, is animal magnetism; but this so-called mind
 whence cometh all evil, contradicting itself,
 21 **Animal magnetism destroyed.** must finally yield to the eternal Truth, or
 divine Mind, expressed in Science. In pro-
 portion as we understand Christian Science, we are freed
 24 from the belief of mind in matter or animal magnetism;
 and we disarm sin of its imaginary power, in proportion
 as we gain the spiritual understanding and status of
 27 immortal being.

Ignorant of the methods and the basis of metaphysical
 healing, you may attempt to unite with it hypnotism,
 30 spiritualism, electricity; but none of these methods can
 be mingled with metaphysical healing.

Whosoever reaches the understanding of Christian

Science, in its higher signification, will perform the 1
sudden cures of which it is capable; but this can be
done only by taking up the cross, and following Christ 8
in the daily life.

Science can heal the sick who are absent from their
healers, as well as those present, since space is no obstacle 6
to Mind. Immortal Mind heals what eye ^{Absent}
hath not seen; but the spiritual capacity to ^{patients.}
apprehend thought, so as to heal by the Truth-power, 9
is gained only in proportion as man is found, not
wearing his own righteousness, but reflecting the divine
nature. 12

Every medical method has its advocates. The prefer-
ence of mortal mind for any method creates a demand
for that method, and the body then seems to ^{Horses} 15
require such treatment. You can even edu- ^{mistaught.}
cate a healthy horse so far in physiology that he will
take cold without his blanket; whereas the wild ani- 18
mal, left to his instincts, sniffs the wind with delight.
The epizootic is a humanly evolved ailment, which a
wild horse might never have. 21

Treatises on anatomy, physiology, and health sus-
tained by what is termed material law, are ^{Medical works}
the promoters of sickness and disease. It ^{objectionable.} 24
should not be proverbial, that so long as you read
medical works you will be sick.

The sedulous matron — studying her Jahr, with ho- 27
mœopathic pellet and powder in hand, ready to put
you into a sweat, to move the bowels, or to produce
sleep — is sowing the seeds of reliance on matter unwit- 30
tingly, and her household may ere long reap the reward
of this mistake.

- 1 Descriptions of disease given by physicians, and advertisements of quackery, are both prolific sources of
 3 sickness. As mortal mind is the chief husbandman of error, it should be taught to do the body no harm, and to unweave its own webs.
- 6 The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts
 9 ^{The invalid's outlook.} is somewhat helpful to them and himself; but in Science one must understand the resuscitating law of Life. This is the seed within itself, bearing fruit after its kind, spoken of in Genesis.
- 12 Physicians should not deport themselves as if Mind were non-existent; nor take the ground that all causation is matter, instead of Mind. Ignorant that the
 15 human mind governs the body, its phenomenon, the invalid may unwittingly add more fear to the mental reservoir already overflowing with that emotion.
- 18 Doctors should not implant disease in the thoughts of their patients, as they so frequently do, by declaring
 21 ^{Wrong and right way.} it to be a fixed fact, even before they go to work to eradicate the disease through the material faith which they inspire. Instead of furnishing thought with fear, they should try to correct this turbulent element of mortal mind, by the influence of divine Love
 24 which casteth out fear.

When man is governed by God, the ever-present
 27 Mind who understands all things, man knows that to God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of
 30 divine Mind as taught and demonstrated by Christ Jesus.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent

than all lower remedies. And why not, since this Mind 1
 is the source and condition of all existence? Before de-
 ciding that stomach or head is disordered, one 3
 should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does
 it hold the issues of life?" Pain and pleasure have no 6
 partnership with matter, which can neither suffer nor
 enjoy; but mortal belief has such a partnership.

The im-
 portant
 decision.

When you manipulate patients, you trust in electricity 9
 and magnetism more than in Truth; and for
 that reason you employ matter rather than 12
 Mind. You weaken or destroy your power, if you re-
 sort to any except spiritual means.

Manipulation
 unscientific.

It is foolish to say that you manipulate patients, but
 that you lay no stress on that manipulation. If this 15
 be so, why manipulate them? Really you do so because
 you are ignorant of the baneful effects of magnetism, or
 are not sufficiently spiritual to depend on Spirit. In this 18
 case you must improve your mental condition till you
 finally attain the understanding of Christian Science.

If you are too material to love the Science of 21
 Mind, and are satisfied with good words instead of
 deeds; if you adhere to error and are afraid
 to trust Truth, the question then recurs, 24
 Adam, "where art thou?" It is unnecessary to resort
 to aught besides Mind, in order to satisfy the sick that
 you are doing something for them; for if they are cured, 27
 they generally know it, and are satisfied.

Not words
 but deeds.

"Where your treasure is, there will your heart be
 also." If you have more faith in drugs than in Truth, 30
 this faith will incline you to the side of matter and error.
 Any hypnotic power you may exercise will diminish your

1 ability to become a Scientist, and *vice versa*. The act of
 healing the sick through divine Mind alone, of casting
 3 out error with Truth, shows your position as a Christian
 Scientist.

The demands of God appeal to thought only; but the
 6 claims of mortality, and what are termed laws of nature,
 appertain to matter. Which, then, are we to
 Physiology or Spirit. accept as legitimate and capable of producing
 9 the highest human good? We cannot obey both physi-
 ology and Spirit; for one is opposed to the other, and
 insists upon supremacy in the affections. It is impos-
 12 sible to work from two standpoints. If we attempt it,
 we shall presently "hold to the one, and despise the
 other."

15 The hypotheses of mortals are antagonistic to, and
 cannot mix with Science. This is clear to those who
 heal the sick on the basis of Science.

18 Mind's government of the body must supersede the
 so-called laws of matter. Obedience to material law
 prevents full obedience to spiritual law, — the
 21 No mate-
 rial law. law which overcomes material conditions, and
 puts matter under the feet of Mind. Mortals entreat
 God to restore the sick to health, and forthwith shut out
 24 the aid of Spirit, by using material means, thus working
 against themselves and their prayers, and denying man's
 God-given ability to demonstrate Mind's sacred power.

27 Pleas for drugs and laws of health come from mortal
 ignorance of Christian Science and its transcendent
 power.

30 To admit that sickness is a condition over which God
 has no control, is to presuppose that omnipotent power
 is powerless on some occasions. The law of Christ, or

Truth, makes all things possible to Spirit; but the so- 1
called laws of matter would render Spirit of no avail,
and demand obedience to materialistic codes, thus de- 3
parting from the basis of one God, one law-maker. To
suppose that God constitutes laws of inharmony is a
mistake; for discords have no support from nature or 6
divine law, however much may be said to the contrary.

Can the agriculturist, according to belief, produce a
crop without sowing the seed, and awaiting its germina- 9
tion according to the laws of nature? The answer is no,
and yet the Scriptures inform us that sin, or error, first
caused the condemnation of man to till the ground, and 12
indicate that obedience to God will remove this neces-
sity. Truth never made error necessary, nor devised a
law to perpetuate error. 15

The supposed laws which result in weariness and dis-
ease are not His laws, for the legitimate and only pos-
sible action of Truth is the production of Laws of na- 18
harmony. Laws of nature are laws of Spirit; ture spiritual.
but men commonly recognize as law that which hides
the power of Spirit. Divine Mind rightly demands 21
man's entire obedience, affection, and strength. No
reservation is made for any lesser loyalty. Obedience
to Truth gives man power and strength. Submission to 24
error superinduces loss of power.

Truth casts out all evils and materialistic methods
with the actual spiritual law, — the law which gives sight 27
to the blind, hearing to the deaf, voice to the
dumb, feet to the lame. If Christian Science Belief and 20
dishonors human belief, it honors spiritual under-
standing.
understanding; and the one Mind only is entitled to
honor.

1 The so-called laws of health are simply laws of
 mortal belief. The premises being erroneous, the con-
 3 clusions are wrong. Truth makes no laws to regu-
 late sickness, sin, and death, for these are unknown to
 Truth, and should not be recognized by man as reality.

6 Belief produces the results of belief; and the penal-
 ties it affixes last as long as the belief, and are insepar-
 able from it. The remedy consists in probing the trouble
 9 to the bottom, in finding and casting out by denial
 the error of belief which produces a mortal disorder,
 never honoring it with the title of law, nor yielding
 12 obedience to it. Truth, Life, and Love are the only
 legitimate and eternal demands on man, and they are
 spiritual law-givers, enforcing obedience through divine
 15 statutes.

Controlled by the divine intelligence, man is harmo-
 nious and eternal. Whatever is governed by human be-
 18 Laws of human belief lief is discordant and mortal. We say man
 suffers from the effects of cold, heat, fatigue.
 This is human belief, not the truth of being, for mat-
 21 ter cannot suffer. Mortal mind alone suffers, — not
 because a law of matter has been transgressed, but be-
 cause a law of this mind has been disobeyed. I have
 24 demonstrated this as a rule of divine Science by de-
 stroying the delusion of suffering from what is termed a
 broken physical law.

27 A lady, whom I cured of consumption, always breathed
 with great difficulty when the wind was from the east.
 I sat silently by her side a few moments. Her breath
 30 came gently. The inspirations were deep and natural.
 I then requested her to look at the weather-vane. She
 looked, and saw that it pointed due east. The wind

had not changed, but her thought of it had changed, and 1
so her difficulty in breathing was gone. The wind had
not produced it. My metaphysical treatment changed the 3
action of her belief on the system, and she never suffered
again from east winds, but was restored to health.

No system of hygiene but Christian Science is purely 6
mental. Before this book was published other books
were in circulation, which discussed "men- ^{A material}
tal medicine" and "mind-cure," operating ^{mind-cure.} 9
through the power of the earth's magnetic currents to
regulate life and health. Such theories, and systems of
so-called mind-cure which have sprung up since, are as 12
material as the prevailing systems of medicine. They
have their birth in mortal mind, which puts forth a
human conception in the name of Science, to match the 15
divine Science of immortal Mind, even as the necroman-
cers of Egypt strove to emulate the wonders wrought by
Moses. Such theories have no relationship with Chris- 18
tian Science, which rests on the conception of God as all
Life, substance, and intelligence, and excludes the human
mind as a spiritual factor in the healing work. 21

Jesus cast out evil and healed the sick, not only with-
out drugs, but without hypnotism, which is ^{Jesus and}
the opposite of ethical and pathological ^{hypnotism.} 24
Truth-power.

Erroneous mental practice may seem for a time to
benefit the sick, but the recovery is not permanent. 27
This is because erroneous methods act on and through
the material stratum of the human mind, called brain,
which is but a mortal consolidation of material mentality 30
and its suppositional activities.

A patient under the influence of mortal mind is healed

1 only by removing the influence on him of this mind, by
 3 **False stimulus.** emptying his thought of the false stimulus and
 reaction of will-power and filling it with the
 divine energies of Truth.

Christian Science destroys material beliefs through the
 6 understanding of Spirit; and the thoroughness of this
 work determines health. Erring human mind-forces can
 work only evil, under whatever name or pretence they
 9 are employed; for Spirit and matter, good and evil,
 light and darkness, cannot mingle.

Evil is a negation, because it is the absence of good.
 12 It is nothing, because it is the absence of something. It
 is unreal, because it presupposes the absence
 15 **Evil negative and self-destructive.** of Truth, when really Truth is omnipresent.
 Every mortal must learn that there is no
 power in evil.

Error is self-assertive. It says: "I am a real entity,
 18 overmastering good." This falsehood should strip error
 of all pretensions. The only power of evil is to destroy
 itself. It can never destroy one iota of good. Every
 21 attempt of evil to do that is a failure, and only aids in
 peremptorily punishing the evil-doer. If we concede the
 same reality to discord as to harmony, it has as lasting a
 24 claim upon us. If evil is as real as good, it is as im-
 mortal. If death is as real as Life, immortality is a myth.
 If pain is as real as the absence of pain, both must be im-
 27 mortal; and if so, harmony cannot be the law of being.

Mortal mind is ignorant of self, or it could never be
 self-deceived. If it knew how to be better, it would be
 30 **Ignorant idolatry.** better. Since it must believe in something
 besides itself, it enthrones matter as deity.
 The human mind has been an idolater from the begin-

ning, having other gods, and believing in more than the 1
one Mind.

As mortals do not comprehend even mortal existence, 3
how ignorant must they be of the all-knowing Mind, and
of His creations.

Here you may see how so-called material sense creates 6
its own forms of thought, gives them material names,
and then worships and fears them. With pagan blind-
ness it attributes to some material god or medicine an 9
ability beyond itself. The beliefs of the human mind
rob and enslave it, and then impute this result to another
illusive personification, named Satan. 12

The valves of the heart, opening and closing for the
passage of the blood, obey the mandate of mortal mind
as directly as does the hand, moved evidently Action of mortal mind. 15
by the will; though anatomy admits the men-
tal cause of the latter action, but not of the former.

✓ We say, "My hand hath done it." What is this *my* 18
but mortal mind, the cause of all materialistic action?
All voluntary, as well as miscalled *involuntary*, action of
the mortal body is governed by this mind, not by matter. 21
There is no involuntary action. The divine Mind in-
cludes all action and volition, and man in Science is
governed by this Mind. The human mind tries to 24
classify action as voluntary and involuntary, and suffers
from the attempt.

If you take away this erring mind, the mortal material 27
body loses all appearance of life or action, and this so-
called mind then calls itself dead; but this Death and the body
human mind still holds in belief a body, 29
through which it acts, and which appears to itself to
live, — a body like the one it had before death, and this

1 body is put off only as the mortal, erring mind yields to
God, immortal Mind, and man in His image.

3 What is termed disease does not exist. It is not mind
nor matter. The belief of sin, which has grown terrible
in strength and influence, is an unconscious
6 **Embryonic** error in the beginning,—an embryonic thought
sinful without motive; but afterwards it governs
thoughts. the so-called man. Passion, appetite, dishonesty, envy,
9 hatred, and revenge ripen into action, only to pass on
from shame and woe to their final punishment.

The dream of mortal existence, sin, sickness, and
12 death, is like the dream we have in sleep, wherein every
one recognizes his condition to be wholly a
Disease condition of mind. In both cases the dreamer
a dream.
15 thinks his body is material, and that the suffering is in
that body.

The smile of the sleeper indicates the sensation pro-
18 duced physically by the pleasure of a dream. In the
same way pain and pleasure, sickness and care, are traced
in unmistakable signs upon mortals.

21 Sickness is a growth of error, springing from man's
ignorance of Science. Error rehearses error. What
causes disease cannot cure it. The soil of disease is sin-
24 ful mortal mind, and you have an abundant or scanty
crop, according to the seedlings in that mind, unless they
are uprooted and cast out.

27 When darkness comes over the earth, the physical
senses have no immediate evidence of a sun. The human
eye knows not where the orb of day is, nor if it
30 **Sense yields** exists. Astronomy gives the desired infor-
to under- mation. The human or material senses yield
standing. to its authority, and they are willing to leave with

astronomy the explanation of the sun's influence over 1
the earth. If the eyes see no sun for a week, we still
believe there is solar light and heat. Natural science in 3
this instance raises the human thought above its cruder
theories, and establishes a higher theory.

In like manner mortals should no more deny the power 6
of Christian Science to establish harmony and show the
effect of mortal mind on the body, — though the cause
be unseen, though the belief which reproduces itself is 9
unconscious of its effects, — than they would deny the
existence of the sunlight when the orb disappears, or
doubt that the sun will reappear. 12

We call the body material; but it is as truly mortal
mind, according to its degree, as the brain which is sup-
posed to furnish the evolution of all mortal 15
thought or things. The human mortal mind, Ascending
the scale.
by an inevitable perversion, makes all things start from
the lowest instead of from the highest mortal thought. 18
The reverse is the case with all the formations of the
immortal divine Mind. They proceed from the divine
source; and so, in tracing them, we constantly ascend 21
the scale of infinite being.

From mortal mind comes the reproduction of the spe-
cies, — first the belief of inanimate, and then of ani- 24
mate matter. According to mortal thought, Human re-
production.
the development of embryonic mortal mind
commences in the lower, basal portion of the brain, and 27
goes on in an ascending scale by evolution, keeping
always in the direct line of matter, for matter is the sub-
jective condition of mortal mind. 30

Next we have the formation of so-called embryonic
mortal mind, afterwards mortal man or mortals. All this

1 while matter is a belief, ignorant of itself, ignorant of
 what it is supposed to produce. The mortal saith, an in-
 3 animate unconscious seedling is producing mortals, *i. e.*
 both body and mind; and yet neither a mortal mind nor
 the immortal Mind is found in brain or elsewhere in
 6 matter.

This embryonic and materialistic human belief in turn
 fills itself with thoughts of pain and pleasure,
 9 ^{Human} stature. of life and death, and arranges itself into five
 senses, which presently measure mind by the size of a
 brain, and the bulk of a body, called matter.
 12 Human birth, growth, maturity, and decay are as the
 grass springing from the soil, with beautiful green
 blades, — afterwards to wither and return to
 15 ^{Human} frailty. its native nothingness. This mortal seeming
 is temporal, and never merges into immortal being, but
 finally disappears, and immortal man, spiritual and eter-
 18 nal, is found to be the real man.

The Hebrew bard, when swayed by mortal thoughts,
 thus swept his lyre with saddening strains about human
 21 existence:

As for man, his days are as grass :
 As a flower of the field, so he flourisheth.
 24 For the wind passeth over it, and it is gone ;
 And the place thereof shall know it no more.

But when hope rose higher in the human heart, he
 27 grasped the realities of man's real being, and wrote:

As for me, I will behold Thy face in righteousness :
 I shall be satisfied, when I awake, with Thy likeness.

 30 For with Thee is the fountain of life ;
 In Thy light shall we see light.

The brain can give no idea of God's man. It can 1
take no cognizance of Mind. Matter is not the organ of
infinite Mind. 3

As mortals give up the delusion that there is more
than one Mind, more than one God, man in His likeness
will appear, and the eternal man will include in that 6
likeness no other element.

As a theoretical life-basis is found to be a misappre-
hension of existence, the spiritual and divine Principle 9
of man dawns upon human thought, and The immor-
tal birth. leads it to "where the young child was," —
even to the birth of a new-old idea, the spiritual sense 12
of being, and what Life includes. Thus the whole earth
will be transformed by Truth on its pinions of light,
chasing away the darkness of error. 15

The human thought must free itself from its self-
imposed materiality and bondage. It should no longer
ask of the head, heart, or lungs: What are 18
man's prospects for life? Mind is not help- Spiritual
freedom. less. Intelligence is not mute before non-intelligence.

By its own volition, not a blade of grass springs up, 21
not a spray buddeth within the vale, not a leaf unfolds
its fair outlines, not a flower starts from its cloistered cell.

The Science of being reveals man and immortality as 24
based on Spirit. Physical sense defines mortal man as
based on matter, and thence infers the mortality of the
body. 27

The illusive senses may fancy affinities with their
opposites; but in Christian Science, Truth never mingles
with error. Mind has no affinity with matter, No physical
affinity. and therefore Truth is able to cast out the 30
ills of the flesh. Mind, God, sends forth the aroma of

1 Spirit, the atmosphere of intelligence. The belief that
 a pulpy substance under the skull is Mind, is a mockery
 3 of intelligence, the mimicry of Mind.

We are Christian Scientists, only as we quit our
 reliance upon material things, and grasp the spiritual.
 6 We are not Christian Scientists until we leave all for
 Christ. Human opinions are not spiritual. They come
 from the hearing of the ear, from corporeality instead
 9 of Principle, and from the mortal instead of the
 immortal.

Spirit cannot believe in God. Spirit *is* God.

12 Human power is a material belief, a blind force, the
 offspring of will and not of wisdom, of the mortal mind
 and not of the immortal. It is the headlong
 15 ^{Human power}
 a blind force. cataract, the devouring flame, the tempest's
 breath. It is lightning and storm, together with all that
 is selfish, dishonest, and impure.

18 Moral and spiritual might belong to Spirit, who holds
 the "wind in His fists;" and this teaching accords
 with Science and harmony. You can have
 21 ^{The one}
 real power. no power opposed to God in Science, and the
 physical senses must give up their false testimony.
 Your influence for good depends upon the weight you
 24 throw into the right scale. The good you do and em-
 body gives you the only power obtainable. Evil is not
 power. It is a mockery of strength, which ere long
 27 betrays its weakness, and falls, never to rise again.

We walk in the footsteps of Truth and Love, by fol-
 lowing the example of our Master in the understanding
 30 of Metaphysics. Christianity is the basis of true healing.
 Whatever pins our trust to matter instead of God, is
 directly opposed to divine power.

I was called to visit Mr. Clark, in Lynn, confined to 1
his bed six months with hip-disease, caused by a fall
upon a wooden spike, when quite a boy. On 3
entering the house I met his physician, who ^{Mind cures}
said he was dying. He had just probed the ulcer on the ^{hip-disease.}
hip, and said the bone was carious for several inches. 6
He even showed me the probe, which had on it the
evidence of this condition of the bone. The doctor went
out. Mr. Clark lay with his eyes fixed and sightless. 9
The dew of death was on his brow. I went to his
bedside. In a few moments his face changed; its death-
pallor gave place to a natural hue. The eyelids closed 12
gently and the breathing became natural; he was asleep.
In about ten minutes he opened his eyes and said: "I
feel like a new man. My suffering is all gone." It was 15
between three and four o'clock in the afternoon when
this took place.

I told him to rise, dress himself, and take supper with 18
his family. He did so. The next day I saw him in the
yard. Since then I have not seen him, but am informed
that he went to work in two weeks. The discharge 21
from the sore stopped and it was healed. The diseased
condition had continued there ever since the injury was
received in boyhood. 24

Since his recovery I have been informed that his phy-
sician claims to have cured him; and that his mother
has been threatened with incarceration in an insane 27
asylum for saying: "It was none other than God and
that woman who healed him." I cannot attest the
truth of that report, but what I saw and did for that 30
man, and what his physician said of the case, occurred
just as I have narrated.

1 It has been demonstrated to me that Life is God,
 and that the might of omnipotent Spirit shares not its
 3 strength with matter. Reviewing this brief experience,
 I cannot fail to discern the coincidence of the spiritual
 idea with the divine Mind.

6 A change of belief changes all the physical symptoms,
 and determines a case for better or worse.
 Change of belief. Nerves carry a changed report over the body,
 9 according to the changed belief.

Destruction of the auditory nerve and paralysis of
 the optic nerve are not needed to ensure deafness and
 12 blindness; for if mortal mind says, "I am deaf and
 blind," it will be so without an injured nerve. Every
 theory opposed to this fact (as I learned in metaphysics)
 15 would make man, who is immortal in spiritual under-
 standing, a mortal in material belief.

The authentic history of Kaspar Hauser is a useful
 18 hint as to the frailty and inadequacy of mortal mind.

Power of habit. It proves beyond a doubt that education con-
 stitutes this so-called mind; and that, in turn,
 21 mortal mind avenges itself on the body by the false
 sense it imparts. Incarcerated in a dungeon, where nei-
 ther sight nor sound could reach him, at the age of
 24 seventeen Kaspar was still a mental infant, crying and
 chattering with no more intelligence than a babe, and
 realizing Tennyson's description:

27 An infant crying in the night,
 An infant crying for the light,
 And with no language but a cry.

80 His case proves material sense to be but a belief
 formed by education alone. The light which affords us

joy gave him a belief of intense pain. His eyes were 1
 inflamed by the light. To his belief it gave suffering
 instead of joy. After the babbling boy was taught to 3
 speak a few words, he asked to be taken back to his
 dungeon, and said that he should never be happy any-
 where else. Outside of dismal darkness and cold silence 6
 he found no peace. Every sound convulsed him with
 anguish. All that he ate, except his black crust, pro-
 duced violent retchings. All that gives pleasure to our 9
 educated senses gave him pain through those very senses,
 trained in an opposite direction.

The point for each one to decide is, whether it is 12
 mortal mind that is causative, or immortal ^{Useful}
 Mind. We should forsake the basis of mat- ^{knowledge.}
 ter for metaphysical Science and its divine Principle. 15

Whatever furnishes the semblance of an idea gov-
 erned by its Principle, furnishes food for thought.
 Through astronomy, natural history, chemistry, music, 18
 mathematics, thought passes naturally from effect back
 to cause.

Academics of the right sort are requisite. Obser- 21
 vation, invention, study, and original thought are ex-
 pensive and should promote the growth of mortal mind
 out of itself, out of all that is mortal. 24

It is the tangled barbarisms of learning which we
 deplore, — the mere dogma, the speculative theory, the
 nauseous fiction. Novels, remarkable only for their ex- 27
 aggerated pictures, impossible ideals and specimens of
 depravity, fill our young readers with wrong tastes and
 sentiments. Literary arrangements are lowering the in- 30
 tellectual standard to accommodate the purse, and to
 meet a frivolous demand for amusement instead of in-

1 struction. Incorrect teaching lowers the standard of truth.

3 If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has sought out many inventions, but he has not yet found it true that knowledge
6 can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

9 Better the suffering which awakens mortal mind from its dream, than the false pleasures
12 Sin destroyed through suffering. which tend to perpetuate it. Sin alone brings death, for it is the only element of destruction.

“Fear him which is able to destroy both soul and body
15 in hell,” said Jesus. A careful study of this text shows that the word *soul* meant sense, or corporeal consciousness. The command was a warning to beware, not of
18 Rome, Satan, or God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God where-
21 with to establish their power. Sin makes its own hell, and goodness its own heaven.

Such books as will rule disease out of mortal mind, —
24 Dangerous shoals avoided. and so efface the images and thoughts of disease, instead of impressing them with forcible descriptions and medical details, — will
27 help to abate sickness, and ultimately destroy it.

Many a hopeless case of disease is induced by a single
post mortem examination, — not from infection or contact
30 with material virus, but from the fear of the disease, and from the image brought before the mind; it is a mental state, which is afterwards outlined on the body.

The press unwittingly sends forth many sorrows and 1
diseases among the human family. It does this by giving
names to diseases, and by printing long descrip- 3
tions which mirror images of disease distinctly Pangs
caused by
the press.
in thought. A new name for an ailment
affects people like a Parisian name for a novel garment. 6
Every one hastens to get it. A minutely described
disease costs many a man his earthly days of comfort.
What a price for human knowledge! But the price does 9
not exceed the original cost. God said of the tree of
knowledge, that beareth the fruit of sin, disease, and
death, "In the day that thou eatest thereof, thou shalt 12
surely die."

The less there is said of physical structure and laws,
and the more there is thought and said about 15
moral and spiritual law, the higher the stand- Higher
standard
for mortals.
ard of mortals will be, and the farther they
will be removed from imbecility of mind and body. 18

We should master fear, instead of cultivating it. It
was the ignorance of our forefathers, in the departments
of knowledge now broadcast in the earth, which made 21
them more hardy than our trained physiologists, more
honest than our sleek politicians.

We are told that the simple food our forefathers ate 24
assisted to make them healthy; but that is a mistake.
Their diet would not cure dyspepsia at this Diet and
dyspepsia. 27
period. With rules of health in the head,
and the most digestible food in the stomach, there
would still be dyspeptics. Many of the effeminate con-
stitutions of our time will never grow robust until 30
individual opinions improve, and mortal belief loses
some portion of its error.

1 The doctor's mind reaches that of his patient. He
 should suppress his fear of disease, else his belief in its
 3 ^{Harm done by} reality and fatality will harm his patients more
 3 ^{physicians.} than his calomel and morphine, inasmuch as the
 higher stratum of mortal mind is more potent to injure
 6 than its lower substratum, matter. A patient hears the
 doctor's verdict as a criminal hears his death-sentence.
 He may seem calm under it, but he is not. His forti-
 9 tude may sustain him, but his fear which has already
 developed the disease that is gaining the mastery, is
 thereby increased.

12 The materialistic doctor, though humane, is an artist
 who outlines his thought relative to disease, and then
 fills in his delineations with sketches from
 15 ^{Disease} text books. It is easy to prevent disease from
 15 ^{depicted.} forming in mortal mind, to appear afterwards on the
 body. The thought of disease is sometimes formed
 18 before you see your doctor, and before he undertakes
 to dispel it by a counter-irritant, — perhaps by a blister,
 by the application of caustic, or croton oil, or by a
 21 surgical operation. Perhaps, giving another direction
 to faith, he prescribes drugs, until the elasticity of
 mortal thought haply causes a vigorous reaction upon
 24 itself, and thus reproduces a picture of healthful and
 harmonious formations.

The patient's belief is more or less moulded and formed
 27 by his doctor's belief in the case, even though the doctor
 says nothing to support his theory. His thoughts and
 his patient's commingle, and the stronger thoughts rule
 30 the weaker. Hence the importance that doctors be
 Christian Scientists.

Because the muscles of the blacksmith's arm are

strongly developed, it does not follow that exercise has 1
 produced this result, or that a less-used arm must be
 weak. If matter were the cause of action, Mind over 3
 and muscles, without the volition of mortal matter.
 mind, could lift the hammer and strike the anvil, it
 might be thought true that hammering would enlarge 6
 the muscles. The trip-hammer is not increased in size
 by exercise. Why not, since muscles are as material
 as wood and iron? Because nobody believes that mind 9
 is producing that result on the hammer.

Muscles are not self-acting. If mortal mind moves
 them not, they are motionless. Hence the fact that 12
 this so-called mind enlarges and strengthens them
 through its mandate, — through its own demand for
 and supply of power. Not because of muscular exercise, 15
 but by reason of the blacksmith's faith in it, his arm
 becomes stronger.

Mortals develop their own bodies, or make them sick, 18
 according as they move them, through mortal mind.
 To know whether this development is pro- Latent fear
 duced consciously or unconsciously, is of less subdued. 21
 importance than a knowledge of the fact. The feats of
 the gymnast prove that latent mental fears are subdued
 by him. The devotion of even mortal mind to an honest 24
 achievement makes its accomplishment possible. Excep-
 tions only confirm this rule, proving that failure is
 occasioned by a too feeble faith. 27

Had Blondin believed it impossible to walk the rope
 over Niagara's abyss of waters, he could never have done
 it. His belief that he could do it gave his thought- 30
 forces, called muscles, their flexibility and power which
 the unscientific might attribute to a lubricating oil. His

1 fear must disappear before his power of putting resolve
into action could appear.

3 When Homer sang of the Grecian gods, Olympus was
dark; but through his verse the gods became alive in a
nation's belief. Pagan worship began with
6 ^{Homer and} muscularity, but the law of Sinai lifted
^{Moses.} thought into the song of David. Moses advanced a
nation to the worship of God in Mind instead of matter,
9 and illustrated the grand human capacities of being
bestowed by immortal Mind.

Whosoever is incompetent to explain Soul would be
12 wiser not to undertake the explanation of body. Life is,
was, and ever will be independent of matter; for Life is
God, and man is the idea of God, not formed materially
15 ^{A mortal} but spiritually, and not subject to decay and
^{not man.} dust. The Psalmist said: "Thou madest
him to have dominion over the works of Thy hands.
18 Thou hast put all things under his feet."

The great truth in the Science of being that the real
man was, is, and ever shall be perfect, is incontrovertible;
21 for if man is the image, reflection, of God, he is neither
inverted nor subverted, but upright and Godlike.

The suppositional antipode of divine infinite Spirit,
24 Soul,—is the human soul or spirit, in other words the
five senses,—the flesh that warreth against Spirit.
These so-called material senses must yield to Spirit, the
27 divine Soul.

CHAPTER VIII.

FOOTSTEPS OF TRUTH.

Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed. — PSALMS.

THE best sermon ever preached is Truth practised, 1
and the demonstration thereof, — the destruc-
tion of sin, sickness, and death. Knowing 3
that one affection will be supreme in us, and **Practical**
take the lead in our lives, Jesus said, “No man can serve **preaching.**
two masters.” 6

We cannot build safely on false foundations. Truth
makes a new creature, wherein old things pass away
and “all things are become new.” Passions, selfishness, 9
false appetites, hatred, all sensuality, — yield to spiritu-
ality, and the superabundance of being is on the side of
God, good. 12

We cannot fill vessels already full. They must first
be emptied. Let us unrobe error, then when **The uses**
the winds of God blow, we shall not hug our **of truth.** 15
tatters close about us.

The way to extract error from mortal mind is to pour
in Truth through flood-tides of Love. Christian perfec- 18
tion is won on no other basis.

Grafting holiness upon unholiness, and supposing

1 that sin can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.

3 The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

6 If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense,
 9 ^{Divine study.} they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through the merits
 12 of Christ, — the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.

15 Outside of this Science all is unstable error; but immortal man in accord with the divine Principle of his being, God, neither sins nor suffers. The
 18 ^{Harmonious life-work.} days of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of death; and earthly
 21 experience develops the finity of error and the infinite capacities of Truth, wherein man has dominion over all the earth.

24 Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where Truth should "much more abound." We
 27 ^{Belief and practice.} admit that God hath almighty power, is "a very present help in trouble;" and yet we rely on a drug to heal disease, as if senseless matter had more power
 30 than omnipotent Spirit.

Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce

fatal pulmonary disease ; as though evil could overbear 1
 the law of Love, and check the reward for
 doing good. In the Science of Christianity, Sure reward
 of right-
 eousness. 3
 Mind — omnipotence — has all-power, assigns
 sure rewards to righteousness, and shows that matter
 cannot heal or make sick, create or destroy. 6

If God were understood, instead of merely believed,
 this understanding would establish health. The accusa-
 tion of the rabbis, "He made himself the Our belief
 and under-
 standing. 9
 Son of God," was really the justification of
 Jesus, for to the Christian the only true
 spirit is Godlike. This thought incites to a more exalted 12
 worship and self-abnegation. Spiritual perception brings
 out the possibilities of being, destroys reliance on aught
 but God, and so makes man the image of his Maker in 15
 deed and in truth.

We are prone to believe either in more than one Su-
 preme Ruler, or in some power less than God. We 18
 imagine that Mind can be imprisoned in a sensuous
 body. When the material body has gone to ruin, when
 matter has overmastered life, and destroyed itself, then 21
 we try to believe that the deathless Principle, or Soul,
 may escape from it and live.

The sinner is a suicide. Sin kills the sinner and will 24
 continue to kill him till sin is destroyed. Death is not a
 stepping-stone to Life, immortality and bliss. Suicide
 and sin. 27
 The froth and fury of illegitimate being, its
 fearful living and doleful dying, should waste themselves
 on the shore of time and the waves of sin and sorrow be
 still. 30

God, divine good, does not kill a man, in order to
 give him eternal Life, for God only is his life. He

1 is at once the centre and circumference of being. It is
evil that dies ; good dies not.

3 All forms of error support the false conclusions that
there is more than one Life ; that material history is as
real and living as spiritual history ; that
6 ^{Spirit the only} mortal error is as conclusively mental as im-
^{intelligence}
^{and substance.} mortal Truth ; and that there are two separate,

antagonistic entities and beings, two powers, — namely,
9 Spirit and matter, — resulting in a third person (mortal
man) who carries out the delusions of sin, sickness, and
death.

12 The first power is admitted to be good, an intelligence
called God. The second power, evil, is the opposite of
good. It cannot therefore be intelligent, though so-
15 called. The third power, mortal man, is a supposed
mixture of the first and second powers, of intelligence
and non-intelligence, of Spirit and matter.

18 Such theories are evidently erroneous. They can
never stand the test of Science. Judging them by their
fruits, they are corrupt. When will the ages
21 ^{Unscientific} understand the Ego, and see only one God,
^{theories.} one Mind, or intelligence ?

False and self-assertive theories have given sinners
24 the notion that they can thus create what God can-
not, — namely, sinful mortals in God's image ; thus
usurping the name without the nature of God's image
27 of Mind ; but in Science it can never be said of a mortal,
that he has a mind of his own, distinct from God, the *all*
Mind.

30 The belief that God lives in matter is pantheistic.
The error which saith Soul is in body, Mind is in matter,
and good is in evil, must unsay it, and cease from such

utterances; else God will continue to be hidden from 1
 humanity, and mortals will sin without knowing that
 they are sinning, will lean on matter instead of Spirit, 3
 continuing to stumble with lameness, droop with
 dyspepsia, consume with disease,—all because of their
 blindness,—their false sense concerning God and man. 6

When will the error of believing that there is life in
 matter—and that sin, sickness, and death are creations
 of God—be unmasked? When will it be un- 9
 derstood that matter has no intelligence, life, Creation
 or sensation, and that the opposite belief is the prolific perfect.
 source of all suffering? God created all through Mind, 12
 and made all perfect and eternal. Where then is the
 necessity for recreation or procreation?

Befogged in error (the error of believing that matter 15
 can be intelligent for good or evil) we can catch clear
 glimpses of God only as the mists disperse,
 or as they melt into such thinness that we can 18
 perceive the divine image in some word or Perceiving
 deed which indicates the true idea,—the supremacy and the divine
 reality of good, the nothingness and unreality of evil. image. 21

When we realize that there is but one Mind, the divine
 law of loving our neighbors as ourselves is unfolded to
 us; whereas a belief in many ruling minds 24
 hinders man's normal drift towards the one Redemption
 Mind, one God, and leads human thought from selfish-
 into opposite channels, where selfishness reigns. ness. 27

Selfishness tips the beam of human existence towards
 the side of error, not towards the side of Truth. Denial
 of the oneness of Mind throws our weight into the scale, 30
 not of Spirit, but of matter.

When we fully understand our relation to God, we can

1 have no other Mind but His, — no other Love, wisdom,
 or Truth, no other sense of Life, and no consciousness
 3 of the existence of matter, or error.

The power of the human will should be exercised only
 in subordination to Truth; else it will misguide the judg-
 6 ^{Will-power} ^{unrighteous.} ment, and free the lower propensities. It is
 the province of spiritual sense to govern man.
 Material, erring, human thought acts upon the body,
 9 and through it, injuriously.

Will-power is capable of all evil. It can never heal
 the sick, for it is the prayer of the unrighteous; while the
 12 exercise of the sentiments — hope, faith, love — is the
 prayer of the righteous. This prayer, governed by
 Science instead of the senses, heals the sick.

15 In the scientific relation of God to man, we find that
 whatever blesses one blesses all; as Jesus showed with
 the loaves and the fishes, — Spirit, not matter, being the
 18 source of supply.

Does God send sickness, giving the mother her child
 for the brief space of a few years, and then taking
 21 ^{Birth and} ^{death unreal.} it away by death? Is God creating anew
 what He has already created? The Scriptures
 are definite on this point, declaring that His work was
 24 *finished*, (since nothing is new to God,) and that it was
good.

Can there be any birth or death for man, — the spirit-
 27 ual image and likeness of God? Instead of God send-
 ing sickness and death, He destroys them, and brings to
 light immortality. Omnipotent and infinite Mind made
 30 all and includes all. This Mind does not make mistakes,
 and subsequently correct them. God does not cause man
 to sin, to be sick, or to die.

There are evil beliefs, often called evil spirits; but 1
 these evils are not Spirit, for there is no evil in Spirit.
 Because God is Spirit, proportionately as we ^{No evil} 3
 advance spiritually, evil becomes more appa- ^{in Spirit.}
 rent and obnoxious, until it disappears from our lives.
 This fact proves our position, for every scientific state- 6
 ment in Christianity has its proof. Error of statement
 leads to error in action.

God is not the creator of an evil mind. Indeed, evil 9
 is not Mind. We must learn that evil is the awful decep-
 tion and unreality of existence. Evil is not ^{Subordina-} 12
 supreme; good is not helpless; nor are the ^{tion of evil.}
 so-called laws of matter primary, and the law of Spirit
 secondary. Without this lesson, we lose sight of the
 perfect Father, or the divine Principle of man. 15

Body is not first and Soul last, nor is evil mightier
 than good. The Science of being repudiates ^{Evident im-} 18
 self-evident impossibilities, such as the amal- ^{possibilities.}
 gamation of Truth and error in cause or effect. It sepa-
 rates the tares and wheat in time of harvest.

There is but one primal cause. Therefore there can 21
 be no effect from any other cause; and there can be no
 reality in aught which proceeds not from this ^{One primal}
 great and only cause. Sin, sickness, disease, ^{cause,} 24
 and death belong not to the Science of being. They are
 the errors, which presuppose the absence of Truth.

The spiritual reality is the scientific fact in all things. 27
 The spiritual fact, repeated in the action of man and the
 whole universe, is harmonious, and is the ideal of Truth.
 Spiritual facts are not inverted; the opposite discord, 30
 which bears no resemblance to spirituality, is not real.
 The only evidence of this inversion is obtained from

1 suppositional error, which affords no proof of God,
 Spirit, nor of the spiritual creation. Material sense de-
 3 fines all things materially, and has a finite sense of
 the infinite.

The Scriptures say, "In Him we live, and move, and
 6 have our being." What then is this seeming power,
 independent of God, which causes disease
 and cures it? What is it but an error in
 9 belief,—a law of mortal mind, wrong in
 every sense, embracing sin, sickness, and death? It is
 the very antipode of immortal Mind, of Truth, and of
 12 spiritual law. It is not in accordance with the goodness
 of God's character that He should make man sick, and
 then leave him to heal himself. It is absurd to suppose
 15 that matter can both cause and cure disease, or that
 Spirit produces disease and leaves the remedy to matter.

John Young, of Edinburgh, writes: "God is the
 18 father of mind, and of nothing else." Such an utter-
 ance is "the voice of one crying in the wilderness" of
 human beliefs, and preparing the way of Science. Let
 21 us learn of the real and eternal, and prepare for the
 reign of Spirit, the kingdom of heaven,—the reign
 and rule of universal harmony, which cannot be lost,
 24 nor remain forever unseen.

Mind, not matter, is causation. A material body
 only expresses a material and mortal mind. A mortal
 27 **Sickness as** man possesses this body, and he makes it
only thought. harmonious or discordant, according to the
 images of thought impressed upon it. You embrace
 80 your body in your thought, and you should delineate
 upon it thoughts of health, not of sickness. You should
 banish all thoughts of disease and sin, and other beliefs

included in matter. Man, being immortal, has a perfect 1
indestructible life. It is the mortal belief which makes
the body discordant and diseased, in proportion as it is 3
governed by ignorance, fear, and human will.

Mind, supreme over all its formations, and govern-
ing them all, is the central sun of its own systems of 6
ideas, the life and light of all its own vast
creation; and man is tributary to divine Mind. Allness of Truth.

The material and mortal body, or mind, is not the man. 9

The world would collapse without Mind, without
the intelligence which holds the winds in its grasp.
Neither philosophy nor skepticism can hinder the 12
march of the Science which reveals the supremacy of
Mind. The immanent sense of Mind-power enhances
its glory. Nearness, not distance, lends enchantment 15
to this view.

The compounded minerals or aggregated substances
composing the earth, the relations which constituent 18
masses hold to each other, the magnitudes, Spiritual translation.
distances, and revolutions of the celestial
bodies, are of no real importance, when we remember 21
that they all must give place to the spiritual fact, by the
translation of man and the universe back into Spirit.
In proportion as this is done, will man and the universe 24
be found harmonious and eternal.

Material substances or mundane formations, astronomi-
cal calculations, and all the paraphernalia of speculative 27
theories, based on the hypothesis of material law or life
and intelligence resident in matter, will ultimately van-
ish, swallowed up in the infinite calculus of Spirit. 30

Spiritual sense is a conscious, constant capacity to
understand God. It shows the superiority of faith by

1 works over faith in words. Its ideas are expressed
 only in "new tongues;" and these are interpreted in
 3 the translation of the spiritual original into the language
 which human thought can comprehend.

The Principle and proof of Christianity are cognizable
 6 by the spiritual sense, as set forth in Jesus' demonstra-
 tions, through his disregard of matter and its
 9 Jesus' disregard of matter. so-called laws, and his healing the sick, cast-
 ing out error, and destroying death, — "the
 last enemy that shall be destroyed."

Knowing that Soul and its attributes are forever
 12 manifested through man, the Master healed the sick,
 gave sight to the blind, hearing to the deaf, feet to the
 lame, and thus brought to light the scientific action of
 15 the divine Mind on human minds and bodies, to give
 a better understanding of Soul and salvation. Jesus
 healed the sick and destroyed sin by one and the same
 18 metaphysical process.

The phrase *mortal mind* is really a solecism; for Mind
 is immortal, and Truth pierces the error of mortality
 21 Mind not mortal. as a sunbeam penetrates the cloud. This so-
 called mind acts against itself, and is self-
 destructive, in obedience to the immutable law of Spirit.
 24 Error soweth the wind, and reapeth the whirlwind.

What is termed matter, being unintelligent, cannot
 say, "I suffer, I die, I am sick, or I am well." It is
 27 Matter mindless. mortal mind which speaks thus, and appears
 (to this so-called mind) to make good its own
 claim. To mortal sense, sin and suffering are real; but
 30 immortal sense includes no evil nor pestilence; because
 it has no error of sense, it has no sense of error, there-
 fore it is immortal.

If brain, nerves, stomach, are intelligent, — if they talk 1
to us, tell us their condition, and report how they feel,
— then Spirit and matter, Truth and error, commingle, 3
and produce sickness and health, good and evil, life
and death; and who shall say whether Truth or error
is the greater? 6

The sensations of the body must either be the sensa-
tions of mortal mind or of matter. Nerves are not mind.
Is it not provable that Mind is not *mortal* Matter sen- 9
and that matter has no sensation? Is sationless.
it not equally true that matter does not appear in the
spiritual understanding of being? 12

The sensation of sickness and the impulse of sin seem
to obtain in mortal mind. When a tear starts, does not
this so-called mind produce the effect seen in the lachry- 15
mal gland? Without this belief, the tear could not
appear; and this action shows the nature of all so-called
material cause and effect. 18

It should no longer be said in Israel that “the fathers
have eaten sour grapes, and the children’s teeth are set
on edge.” Sympathy with error should disappear. The 21
transfer of the thoughts of one erring mind to another
would only serve to prolong discord and illusion.

If it be true that nerves have sensation, that matter 24
has intelligence, that its organization causes the eyes to
see and the ears to hear, then when the body Nerves 27
is dematerialized those faculties must be lost, painless.
for their immortality is not in Spirit; whereas the fact is
that only through dematerialization and spiritualization
of thought can these faculties be conceived of as 30
immortal.

Nerves are not the source of pain nor pleasure. We

1 suffer or enjoy in our dreams, but this pain or pleasure.
 is not communicated through a nerve. A tooth ex-
 3 tracted sometimes aches again in belief, and the pain
 seems to be in its old place. A limb amputated has
 continued, in belief, to pain the owner. If the sensation
 6 of pain in the limb can return, and be prolonged, why
 could not the limb reappear?

Why need pain, rather than pleasure, come to this
 9 mortal sense? Because the memory of pain is more
 vivid. I have seen an unwitting attempt to scratch the
 end of a finger which had been cut off for months.
 12 When the nerve is gone, which we say was the occasion
 of pain, and the pain still remains, it proves sensation to
 be in the human mind, not in matter. Reverse the pro-
 15 cess; take away this mind instead of a piece of the flesh,
 and the nerves have no sensation.

Mortals have a modus of their own, undirected and
 18 unsustained by God. They produce a rose through seed
 and soil, and bring the rose into contact with
 the olfactory nerves, that they may smell it.
 21 In legerdemain and credulous frenzy mortals believe that
 unseen spirits produce the flowers. God alone makes
 and clothes the lilies of the field, and this He does by
 24 reason of Mind, not matter.

Because all the methods of Mind are not understood,
 we say the lips or hands must move in order to convey
 27 thought, that the undulations of the air convey
 sound, and possibly that other methods involve
 so-called miracles. The realities of being, its
 30 normal action, and the origin of all things, are unseen to
 mortal sense; whereas the unreal and imitative movements
 of mortal belief (which would reverse the immortal

Human
falsities.

27
No miracles
in Mind-
methods.

modus and action) are styled the real. Whoever contra- 1
dicts that supposition is called a deceiver, or said to be
deceived. Of a man it has been said "as he thinketh 3
in his heart, so is he;" but as a man spiritually *under-*
standeth, so is he in truth.

Mortal mind conceives of something as either liquid 6
or solid, and then classifies it materially. Immortal and
spiritual facts exist apart from this mortal ^{Good as}
and material conception. God, good, is self- ^{indefinable.} 9
existent and self-expressed, though indefinable as a whole.
Every step towards goodness is a departure from materi-
ality, and is a tendency towards God, Spirit. Material 12
theories partially paralyze this attraction towards infinite
and eternal good, by an opposite attraction towards the
finite, temporary, and discordant. 15

Sound is a mental impression, made on mortal belief.
The ear really hears not. Divine Science reveals sound
as communicated through the senses of Soul, in the 18
spiritual understanding.

Mozart experienced more than he expressed. The rap-
ture of his grandest symphonies was never heard. He 21
was a musician beyond what the world knew.
This is even more strikingly true of Beetho- ^{Music,}
ven, who was so long hopelessly deaf. Mental ^{rhythm of}
^{head and}
^{heart.} 24
melodies and strains of sweetest music supersede con-
scious sound. Music is the rhythm of head and heart.
Mortal mind is the harp of many strings, discoursing 27
either discord or harmony, according as the hand which
sweeps over it is human or Divine.

Before human knowledge dipped to its depths into a 30
false sense of things, — into belief in material origins
which discards the one Mind and true source of being, —

1 it is possible that the impressions from Truth were as
distinct as sound, and that they came thus to the primi-
3 tive prophets. If the medium of hearing is wholly spirit-
ual, it is normal and indestructible.

If Enoch's perception had been confined to the evidence
6 before his material senses, he could never have "walked
with God," or been guided into the demonstration of life
eternal.

9 Adam, represented in the Scriptures as formed from
dust, is an object-lesson for the human mind. Like

12 **Adam and
the senses.** Adam, the material senses originate in matter,
and return to dust, — are proven erroneous.

They go out as they came in, for they are still the error,
not the truth of being. When it is learned that the
15 spiritual sense, and not the material, conveys the impres-
sions of Mind to man, then being will be understood, and
found to be harmonious.

18 We bow down to matter, and entertain finite thoughts
of God, like the pagan idolater. We fear and obey what

21 **Idolatrous
illusions.** we consider a material body, more than we do
a spiritual God. All material knowledge, like
the original "tree of knowledge," multiplies our pains.
Our mortal illusions would rob God; slay man; and
24 meanwhile would spread their table with cannibal tidbits
and give thanks.

How transient a sense is mortal sight, when a wound
27 on the retina may end the power of light and lens! but

**The senses
of Soul.** the sight or sense of what is real can never be
lost. Neither age nor accident can interfere

30 with the senses of Soul, and there are no other real senses.

It is evident that the body as matter has no sensation of
its own, and that there is no oblivion for Soul or its fac-

ulties. Spirit's senses are without pain, and they are for- 1
 ever at peace. Nothing can hide from them the harmony
 of all things, and the might and permanence of Truth. 3

If Soul could sin or be lost, then being and immor-
 tality would be lost, with all the faculties of Mind; but
 being cannot be lost while God exists. Soul Real being 6
 and matter are at variance, from the very never lost.
 necessity of their oppositeness. Mortals are unac-
 quainted with the reality of existence, because matter 9
 and mortality do not reflect the facts of Spirit.

Spiritual vision is not subordinate to geometric alti-
 tudes. Whatever is governed by God is never for an 12
 instant deprived of the light and might of intelligence
 and Life.

We are sometimes led to believe that darkness is as 15
 real as light; but natural science affirms darkness to be
 only a mortal sense of the absence of light, at Light and
 whose coming darkness loses the appearance darkness. 18
 of reality. So sin and sorrow, disease and death, are
 the suppositional absence of Life, God, and they flee as
 phantoms of error before Truth and Love. 21

With its divine proof, Science reverses the evidence
 of the senses at every point. Every quality and con-
 dition of mortality is lost, swallowed up in immortality. 24
 Immortal man is the antipode of mortal man, in origin,
 in existence, and in his relation to God.

Socrates, because he understood the superiority and 27
 immortality of good, feared not the hemlock poison.
 Even the faith of his philosophy spurned phys- Faith of
 ical timidity. Having sought his spiritual Socrates. 30
 estate, he recognized the immortality of man. The
 ignorance and malice of the age would have killed the

1 venerable philosopher, for his faith in Soul and his indifference to the body.

3 Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such

6 **The serpent of error.** strange issues? Here theories cease, and Science unveils the mystery and solves the

problem of man. Error bites the heel of truth, but cannot kill it. Truth bruises the head of error, and

9 crushes it. Spirituality lays open siege to materialism.

On which side are we fighting?

The understanding that the Ego is Mind, and that 12 there is but one Mind or intelligence, begins at once

Servants and masters. to destroy the errors of mortal sense, and to supply the truth of immortal sense. It

15 makes the body harmonious. It makes the nerves, the bones, and the brain servants, instead of masters. If

man is governed by the higher law of divine Mind, his 18 body is in submission to everlasting Life and Truth and

Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit,

21 both good and evil.

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to

24 be the rule of existence; while health would seem the exception, death the inevitable, and life a paradox. Paul

asked (2 Corinthians vi. 15): "What concord hath Christ 27 with Belial?"

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body,

30 **Personal identity.** and to be present with the Lord." Give up your material belief of mind in matter, and

have but one Mind, even God; for this Mind forms its

own likeness. The loss of man's identity, through the 1
 understanding which Science confers is impossible; and
 the notion of such a possibility is more absurd than to 3
 conclude that individual musical tones are lost in the
 origin of their grand harmony.

Medical schools may inform us that the healing work 6
 of Christian Science, and Paul's peculiar Christian con-
 version and experience, — both of which prove Paul's ex-
 perience. 9
 Mind to be scientifically distinct from mat-
 ter, — are indications of unnatural mental and bodily
 conditions, even of catalepsy and hysteria; yet if we
 turn to the Scriptures, what do we read? Why, this: 12
 "If a man keep my saying, he shall never see death!"
 and "Henceforth know we no man after the flesh!"

That scientific methods are superior to others, is seen 15
 by their effects. When you have once conquered a
 diseased condition of the body through Mind, Fatigue is
 mental. 18
 that condition never recurs; and you have
 won a point in Science. When mentality gives rest
 to the body, the next toil will fatigue you less, for
 you are working out the problem of being in divine 21.
 Metaphysics; and in proportion as you understand the
 control Mind has over the body, you will be able to
 demonstrate it. The scientific and permanent remedy 24
 for fatigue is to learn the power of Mind over every
 illusion of physical weariness, and so destroy this illu-
 sion; for matter cannot be weary and heavy-laden. 27

You say, "Toil fatigues me." But what is this *me*?
 Is it muscle or mind? Which is tired, and so speaks?
 Without mind, could the muscles be tired? Do the 30
 muscles talk, or do you talk for them? Matter is non-
 intelligent. Mortal mind does the false talking;

1 and that which affirms weariness, first made that weariness.

3 You would not say that a wheel is fatigued; and yet the body is just as material as the wheel. If it were
 6 Mind never weary. not for what the human mind says of the body, the body would never be weary, any more than the inanimate wheel; for the consciousness of truth rests us more than hours of repose in unconsciousness.

9 The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of
 12 Coalition of sin and sickness. sin, and say, "I am malice, lust, appetite, envy, hate." What renders both sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and
 15 believing that the body can be sick independently of mortal mind, and that the divine Mind has no jurisdiction over the body.

18 Why pray for the recovery of the sick, if you are without faith in God's willingness and ability to heal
 21 Sickness akin to sin. them? If you believe in that, why do you substitute drugs for the Almighty's power, and employ a doctor (who leads only into material ways of obtaining help), instead of yourself turning in time of
 24 need to God, divine Love, who is an ever-present help.

Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in
 27 matter as intelligent, having sensation or power.

The Scriptures say that "they that wait upon the Lord . . . shall run, and not be weary, and they shall
 30 walk, and not faint." The meaning of that passage is not perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results.

When we wake to the Truth of being, all error, pain, 1
weakness, weariness, sorrow, sin, and death will be un-
known, and the mortal dreams forever cease. My method 3
of treating fatigue applies to all bodily ailments, since
Mind should be, and is, supreme, absolute, and final.

In mathematics we do not multiply where we should 6
subtract, and then say the product is correct. No more
can we say, in Science, that muscles give strength, that nerves give pain or pleasure, ^{Affirmation} ^{and result.} 9
or that matter governs, and then expect that the result
will be harmony. Not muscles, nerves, nor bones, but
mortal mind makes the whole body "sick, and the whole 12
heart faint;" whereas divine Mind heals all ailments.

When this is understood, we shall never affirm con-
cerning the body what we do not wish to have true. 15
We shall not call the body weak, if we would have it
strong; for we know that the belief in feebleness must
obtain in the human mind before it can be made manifest 18
on the body, and that the destruction of the belief will
be the removal of its effects. Science includes no rule
of discord, but governs harmoniously. "The wish," 21
says the poet, "is ever father to the thought."

We may hear a sweet melody, and yet misunderstand
the science which governs it. Those who are healed 24
through metaphysical Science, not compre- ^{Scientific} ^{beginnings.}
hending the Principle of the cure, may mis-
understand it, and impute their recovery to change of 27
air or diet, not rendering to God the honor due to Him
alone. Entire immunity from the belief in sin, suffering,
and death cannot be expected at this period, but we may 30
look for an abatement of them; and these scientific
beginnings are in the right direction.

1 We hear it said: "I exercise daily in the open air;
 I take cold baths, in order to overcome a predisposition
 3 ^{Hygiene} to take cold; and yet I have continual colds,
^{ineffectual.} catarrh, and cough." Such admissions ought
 to open people's eyes to the inefficacy of hygiene, and
 6 induce them to look in other directions for cause and
 cure.

Instinct is better than misguided reason, as even
 9 nature declares. The violet lifts her blue eye to greet
 the early spring. The leaves clap their hands as na-
 ture's untired worshippers. The snowbird sings and
 12 soars amid the blasts; he has no catarrh from wet feet,
 and procures a summer residence with more ease than a
 nabob; the atmosphere of the earth, kinder than the
 15 atmosphere of mortal mind, leaves catarrh to the latter.
 Colds, coughs, and contagion are engendered solely by
 human theories.

18 Mortal mind produces its own phenomena, and then
^{The reflex} charges them to something else, — like a kitten
^{phenomena.} glancing into the mirror at herself, and think-
 21 ing she sees there another kitten.

A clergyman once adopted a diet of bread and water,
 to increase his spirituality. Finding his health failing,
 24 he gave up his abstinence, and advised others never to
 try dietetics for growth in grace.

The belief that either fasting or feasting makes men
 27 better, morally or physically, is one of the fruits of "the
^{Volition far-} tree of the knowledge of good and evil," con-
^{reaching.} cerning which God said, "thou shalt not eat
 30 of it." Mortal mind forms all conditions of the mortal
 body, and controls the stomach, bones, lungs, heart, and
 blood, as directly as the volition or will moves the hand.

I knew a woman who when quite a child adopted the 1
 Graham system to cure dyspepsia. She ate bread and
 vegetables only, and drank nothing but water, 3
 for many years. Her dyspepsia increasing, **Starvation**
 she decided that her diet should be more **and dys-**
 rigid; and thereafter she partook of but one meal in 6
 twenty-four hours, this meal consisting of only a thin
 slice of bread without water. Her physician also recom-
 mended that she should not wet her parched throat 9
 until three hours after eating. She passed many weary
 years in hunger and weakness, almost in starvation;
 and then made up her mind to die, having exhausted 12
 the skill of the doctors, who kindly informed her that
 death was indeed her only alternative. At this point
 Christian Science saved her; and she is now in perfect 15
 health, without a vestige of the old complaint.

She learned that suffering and disease are the self-
 imposed beliefs of mortals, and not the facts of being; 18
 that God never decreed disease, — never ordained a law
 that fasting should be a means of health. Hence semi-
 starvation is not acceptable to wisdom; and it is equally 21
 far from Science, in which being is sustained by God.
 These truths, opening this woman's eyes, relieved also
 her stomach, and she ate without suffering, "giving God 24
 thanks;" but she never enjoyed her food as she had ex-
 pected to when she was still the slave of matter, — think-
 ing of the fleshpots of Egypt, feeling childhood's hunger, 27
 and undisciplined by self-denial and divine Science.

Her new-born understanding, that neither food nor
 the stomach, without the consent of mortal **Mind and** 30
 mind, could make her suffer, brought with it **stomach.**
 another lesson, — that gluttony is a sensuous illusion,

1 and that this phantasm of mortal mind disappears as we
 better apprehend our spiritual existence, and ascend the
 3 ladder of life.

This woman learned that food affects the body only
 as mortal mind has its material methods of doing this
 6 work, one of which is to declare that proper food sup-
 plies nutriment and strength to the human system.
 She learned also that mortal mind makes a mortal and
 9 sickly body; whereas Truth regenerates this fleshly
 mind, and feeds thought with the bread of Life.

Food had less power to help or to hurt her, after she
 12 availed herself of the fact that Mind governs man, and
 she had less faith in the so-called pleasures and pains
 of matter. Taking less thought about what she should
 15 eat or drink, consulting the stomach less and God more
 about the economy of living, she recovered strength
 and flesh rapidly. For many years she had been kept
 18 alive, as was believed, only by the strictest adherence
 to hygiene and drugs, and yet she continued ill all
 the time. Now she dropped drugs and hygiene, and
 21 was well.

She learned that a dyspeptic was very far from the
 image and likeness of God, — having “dominion over
 24 the fish of the sea, and over the fowl of the air, and over
 the cattle,” — if eating a bit of animal flesh could over-
 power her. She finally concluded that God never made
 27 a dyspeptic; while fear, hygiene, physiology, and physi-
 cians had made her one, contrary to His commands.

In seeking a cure for dyspepsia consult matter not
 30 Life only
in Spirit. at all, and eat what is set before you, “ask-
 ing no question for conscience sake.” We
 must destroy the false belief that life and intelligence

are in matter, and plant ourselves upon what is pure 1
 and perfect. Paul said, "Walk in the Spirit, and ye
 shall not fulfil the lust of the flesh." Sooner or later 3
 we shall learn that the fetters of man's finite capacity
 are forged by the illusion that he lives in body instead
 of Soul, in matter instead of Spirit. 6

Matter does not express Spirit. God is omnipresent
 Spirit. If Spirit is *all* and is everywhere, what and
 where is matter? Remember that truth is Soul greater 9
 greater than error, and we cannot put the than body.
 greater into the less. Soul is Spirit and Spirit is greater
 than body. If it were once within the body it would be 12
 smaller, and therefore could not be Spirit.

The question convulses the world, "What is Truth?"
 Many are ready to meet this inquiry with the assurance 15
 which comes of understanding; but more are The question 16
 blinded by their old illusions, and try to "give of the ages.
 it pause." "If the blind lead the blind, both shall fall 18
 into the ditch."

The efforts of error to answer this question by some
ology are vain. Spiritual rationality and free thought ac- 21
 company approaching Science, and cannot be put down.
 They will emancipate humanity, and supplant unscien-
 tific means and laws. 24

Peals that should startle the slumbering thought from
 its erroneous dream are partially unheeded; but the last
 trump has not sounded, or this would not be Heralds of 27
 so. Marvels, calamities, and sin will much Science.
 more abound, as truth urges upon mortals its resisted
 claims; but the awful daring of sin destroys it, and 30
 foreshadows the triumph of truth. God will over-
 turn, until "He come whose right it is." Longev-

1 ity is increasing, and the power of sin diminishes, for the
world feels the alterative effect of truth through every
3 pore.

As the crude footprints of the past disappear from its
dissolving paths, we of the present shall better under-
6 stand the Science which governs these changes, and plant
our feet on firmer ground. Every sensuous pleasure or
pain is self-destroyed through suffering. There should
9 be painless progress, attended by life and peace, instead
of discord and death.

In the record of nineteen centuries, there are sects
12 many but not enough of Christianity. Centuries ago re-
ligionists were ready to hail an anthropomor-
13 Sectarianism
and opposition. phic God, and array His vicegerent with pomp
and splendor; but this is not the manner of truth's ap-
pearing. Of old the cross was truth's central sign. The
modern lash is less material than the Roman scourge,
18 but it is equally cutting. Cold disdain, stubborn resist-
ance, opposition by church, state laws, and the press,
are not unfrequently the harbingers of truth's full-orbed
21 appearing.

A higher and more practical Christianity, demonstrat-
ing justice and meeting human wants in sickness and in
24 health, stands at the door of this age, knocking for admis-
sion. Will you open or close the door upon this angel
visitant, who cometh in the quiet of meekness, as he
27 came of old to the patriarch at eventide?

Truth brings the elements of liberty. On its ban-
ner is the Soul-inspired motto, "Slavery is abolished."
30 Mental eman-
cipation. The power of God bringeth deliverance to
the captive. No power can withstand divine
wisdom. What is this supposed power, which opposes

itself to God? Whence cometh it? What is it that 1
binds man with iron shackles to sin, sickness, and
death? Whatever enslaveth man is opposed to the 3
divine government.

You may know when first Truth leads, by the fewness
and faithfulness of its followers. Then the march of 6
time bears onward the banner of freedom. Truth's
followers.
The powers of this world will fight, and com-
mand their sentinels not to let truth pass the guard 9
until it subscribes to their systems; but Science, heeding
not the pointed bayonet, marches on. There is always
some tumult, and a rallying to its standard. 12

The history of our country, like all history, illustrates
the might of Mind, and shows human power to be pro-
portionate to its embodiment of right thinking. Immortal
sentences. 15
A few immortal sentences, breathing the om-
nipotence of divine justice, have been potent enough to
break despotic fetters, and abolish the whipping-post 18
and slave market; but oppression neither went down in
blood, nor did the breath of freedom come from the
cannon's mouth. Love is the liberator. 21

To legally abolish unpaid servitude in the United
States was hard; but the abolition of mental slavery is
a more difficult task. The despotic tenden- Slavery
abolished. 24
cies inherent in mortal mind and always ger-
minating in new forms of tyranny, must be rooted out
through the action of the divine Mind. 27

Men and women, of all climes and races, are still in
bondage to material sense, ignorant how to obtain their
freedom. The rights of man were vindicated in a single 30
section, and on the lowest plane of human life, when
African slavery was abolished in our land. That was

1 only prophetic of further steps towards the banishment
 of a more wide-spread slavery, found on higher planes
 3 of existence, and under more subtle and depraving
 forms.

The voice of God in behalf of the African slave was
 6 still echoing in our land, when the voice of the herald of
 this new crusade sounded the keynote of
 Liberty's universal freedom, asking a fuller acknowledg-
 9 ment of the rights of man as a Son of God, demanding
 that the fetters of sin, sickness, and death be stricken
 from the human mind, and that its freedom should be
 12 won, not through human warfare, not with bayonet and
 blood, but through Christ's divine Science.

God has built a higher platform of human rights, and
 15 built it on diviner claims. These claims are not made
 through code or creed, but in demonstration
 Cramping of "on earth peace, good-will toward men."
 systems.
 18 Human codes, scholastic theology, material medicine,
 and hygiene fetter faith and understanding. Science
 rends asunder these fetters, and man's birthright of sole
 21 allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servi-
 tude to an unreal master, in the belief that the body
 24 governed them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the
 sensual, the sinner, I wished to save from the slavery of
 their own beliefs, and from the educational
 27 House of systems of the Pharaohs who to-day as of
 bondage. yore hold the children of Israel in bondage. I saw before
 30 me the awful conflict, the Red Sea, and the wilderness;
 but I pressed on through faith in God, trusting Truth,
 the strong deliverer, to guide me into the land of Chris-

tian Science, where fetters fall, and the rights of man 1
are fully known and acknowledged.

I saw that the law of mortal belief included all error, 3
and that, even as oppressive laws are disputed, and mor-
tals are taught their right to freedom, so the
claims of the enslaving senses must be denied ^{Higher law} ends bondage. 6
and superseded. The higher law of the divine Mind
must end human bondage; or mortals will continue
ignorant of man's inalienable rights, and in subjection 9
to hopeless slavery, because some public teachers permit
an ignorance of divine power that is the foundation of
continued bondage, and human suffering. 12

Discerning the rights of man, we cannot fail to
foresee the doom of all oppression. Slavery is not the
legitimate state of man. God made man free. ^{Native} freedom. 15
Paul said, "I was free born." All men should
be free. "Where the Spirit of the Lord is, there is lib-
erty." Love and Truth make free, but evil and error 18
lead into captivity.

Christian Science raises the standard of liberty, and
cries: "Follow me! Escape from the bondage of sick- 21
ness, sin, and death!" Jesus marked out the
way. Citizens of the world, accept the "glo- ^{Standard} of liberty.
rious liberty of the children of God," and be free! This 24
is your divine right. The illusion of material sense, not
divine law, has bound you, entangled your free limbs,
crippled your capacities, enfeebled your body, and 27
defaced the tablet of your being.

If God had instituted material laws to govern man,
disobedience to which would have made him ill, Jesus 30
would not have disregarded those laws by healing in

1 direct opposition to them, and in defiance of material conditions.

3 The transmission of disease, or of certain idiosyncrasies of mortal mind, would be impossible if this great
 6 ^{No fleshly heredity.} fact of being were learned, — namely, that nothing inharmonious can enter it, for Life is God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is
 9 real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

The enslavement of man is not legitimate. It will
 12 cease when he enters into his heritage of freedom, his

^{God-given dominion.} God-given dominion over the material senses. Mortals will some day assert their freedom
 15 in the name of Almighty God. Then they will control their own bodies, through the understanding of divine Science. Dropping their present beliefs, they will recog-
 18 nize harmony as the spiritual reality, and discord as the material unreality.

If we follow the command of our Master, "Take no
 21 thought for your life," we shall never depend on bodily conditions, structure, or economy; but we shall be masters of the body, dictate its terms, and form and control
 24 it with truth.

There is no power apart from God. Omnipotence is all-powerful, and to acknowledge any other power is to
 27 ^{Priestly pride humbled.} dishonor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless. It
 30 should have humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

If Mind is not the master of sin, sickness, and 1
death, they are immortal; for it is already proven that
matter has not destroyed them, but is their basis and 3
support.

We should hesitate to say Jehovah sins or suffers;
but if sin and suffering are realities of being, whence 6
did they emanate? God made all that was made, and Mind signifies God, — infinity, not No union of opposites.
finitude. Not far removed from infidelity is the belief 9
which unites such opposites as sickness and health,
holiness and unholiness, calls both the offspring of
spirit, and at the same time admits that Spirit is God, 12
— virtually declaring Him good in one instance and
evil in another.

By universal consent mortal belief has constituted 15
itself a law to bind mortals to sickness, sin, and death.
This customary belief is misnamed material Self-constituted law.
law, and the physician who upholds it is mis- 18
taken in theory and in practice. The law of mortal
mind, conjectural and speculative, is made void by the
higher law of immortal Mind, and should be trampled 21
under foot.

If God cause man to be sick, sickness must be good,
and its opposite, health, must be evil, for all that He 24
makes is good, and will stand forever. If the Sickness from mortal mind.
transgression of God's law produces sick-
ness, it is right to be sick; and we cannot if we 27
would, and should not if we could, annul the de-
crees of wisdom. It is the transgression of a law of
mortal mind, not of matter nor of divine law, which 30
causes the belief of sickness. The remedy always is
Truth, not matter.

1 If sickness is real, it belongs to immortality. If true,
 it is a part of Truth. Would you attempt with drugs,
 3 or without, to destroy a quality or condition of truth?
 But if sickness and sin are illusions, the awakening
 from this mortal dream, or illusion, will bring us into
 6 health, holiness, and immortality. This awakening is
 the forever coming of Christ, the advanced appearing of
 Truth, which casts out error and heals the sick. This
 9 is the salvation which cometh through God, the divine
 Principle, Love, as demonstrated by Jesus.

It would be contrary to our highest ideas of God to
 12 suppose Him capable of first arranging law and causation
 so as to bring about certain evil results, and
 God never inconsistent. then punishing the helpless victims of His
 15 volition for doing what they cannot avoid doing. Good
 is not, cannot be, the author of experimental sins. God,
 good, can no more produce sickness than goodness can
 18 cause evil, and health occasion disease.

Does wisdom make blunders, to be afterwards recti-
 fied by man? Does a law of God produce sickness, and
 21 Mental narcotics. can man put that law under his feet by healing
 sickness? According to Holy Writ the sick
 are never really healed by drugs, hygiene, or any material
 24 method. These merely evade the question. They are
 soothing syrups to put children to sleep, satisfy mortal
 belief, and lull its fears.

27 We think we are healed when a disease disappears,
 though it is liable to reappear; but we are never thor-
 oughly healed until this liability is removed.
 The true healing. 30 So-called mortal mind or the mind of mortals,
 being the remote, predisposing, and the exciting cause of
 all suffering, the cause must be obliterated through

Christ, divine Science, or the physical senses will get 1
the victory.

Unless an ill is rightly met and fairly overcome by 3
Truth, it is never conquered. If God destroys not sin,
sickness, and death, they are not destroyed in ^{Destruction}
the mind of mortals, but seem to this so-called ^{of all evil.} 6
mind to be immortal. What God cannot do, man need
not attempt. If God heals not the sick, they are not
healed, for no lesser power equals the infinite All-power; 9
but God, Truth, Life, Love, can and does heal the sick
through the prayer of the righteous.

If God makes sin, if good produces evil, and truth 12
results in error, then Science and Christianity are help-
less; but there are no antagonistic powers or laws, either
spiritual or material, creating and governing man through 15
perpetual warfare. God is not the author of mortal dis-
cords, therefore we accept the conclusion that they have
only a fabulous existence, and are only mortal beliefs 18
which divine Truth and Love destroy.

To hold yourself superior to sin — because God made
you superior to it, and governs man — is true wisdom. 21
To fear sin is to misunderstand the power of
Love, and the divine Science of being in ^{Superiority}
man's relation to God, — to doubt His gov- ^{to sickness}
ernment, and distrust His omnipotent care. To hold ^{and sin.} 24
yourself superior to sickness and death is equally wise,
and is in accordance with divine Science. To fear them 27
is impossible, when you fully apprehend God, and know
that they are no part of His creation.

Man, governed by his Maker, having no other Mind, — 30
planted on the Evangelist's statement that "all things
were made by Him [the Word of God]; and without

- 1 Him was not anything made that was made," — can triumph over sin, sickness, and death.
- 3 Many theories relative to God and man, neither make man harmonious nor God lovable. The beliefs we com-
 6 ^{Denials of di-} ^{vine power.} monly entertain about happiness and life afford no scathless and permanent evidence of either. Security for the claims of harmonious and eternal being is found only in divine Science.
- 9 Scripture informs us that "with God all things are possible," — all good is possible to Spirit, — but our prevalent theories practically deny this, and make heal-
 12 ing possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false; but religions which contradict its principle are
 15 false.

In our age Christianity is again demonstrating the power of divine Principle, as it did nineteen hundred
 18 years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy
 21 human life; nor did he illustrate these errors by his practise. He referred man's harmony to Mind, not matter, and never tried to make of none effect the sen-
 24 tence of God, which sealed His condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of solemn
 27 import, but we heed them not. It is only when the ma-
 30 ^{Signs following.} terial pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life.

There is no place nor opportunity in Science for error

of any sort. Every day makes its demands upon us for 1
 higher proofs rather than professions of Christian power.
 These proofs consist solely in the destruction 3
 of sin, sickness, and death, by the power of Profession
and proof.
 Spirit, as Jesus destroyed them. This is an element of
 progress, and progress is the law of God, whose law de- 6
 mands of us only what we can certainly fulfil.

Perfection is seen and acknowledged only by degrees,
 in the midst of imperfection. The ages must slowly 9
 work up to it. How long it must be before
 we arrive at the demonstration of scientific Perfection
gained
slowly.
 being, no man knoweth, — not even “the Son, 12
 but the Father;” but this one thing is certain, that error
 will continue its delusions until the goal of goodness
 is assiduously earned and won. 15

Already the shadow of His right hand rests upon the
 hour. Ye who can discern the face of the sky, — the
 sign material, — how much more should you 18
 discern the sign mental, and compass the Christ's
mission.
 destruction of sin and sickness by overcoming the
 thoughts which produce them, and by understanding 21
 the spiritual idea which corrects and destroys them. To
 reveal this Truth was our Master's mission to all man-
 kind, including the very hearts which rejected him. 24

The quotient, when numbers have been divided by a
 fixed rule, is not more unquestionable than the scientific
 tests I have made of the effects of truth upon Efficacy
of truth. 27
 the sick. The counter fact, relative to any
 disease, is required to cure it. The argument of Truth
 is designed to rebuke and destroy error. Why should 30
 Truth not be equally efficient in sickness, which is solely
 the result of error?

1 Spiritual draughts heal ; while material lotions inter-
 fere with Truth, even as ritualism and creed may ham-
 3 per spirituality. If we trust one, we distrust the other.

Whatsoever inspires with wisdom, Truth, or Love —
 be it song, sermon, or Science — blesses the human
 6 family with crumbs of comfort from Christ's
 Crumbs of comfort. table, feeding the hungry, and giving living
 waters to the thirsty.

9 We should become more familiar with good than with
 evil, and guard against false beliefs as watchfully as we
 bar our doors against the approach of thieves
 12 Hospitality to health and good. and murderers. We should love our enemies
 and help them on the basis of the Golden
 Rule ; but we should avoid casting pearls before those
 15 who rend them and thereby injure themselves and others.

If mortals would keep proper ward over mortal mind,
 the brood of evils which infest it could be cleared out.
 18 Cleansing the mind. We must begin with this so-called mind, and
 empty it of sin and sickness, or sin and sick-
 ness will never cease. The present codes of human
 21 systems disappoint the weary searcher after a divine
 theology, adequate to the right education of human
 thought.

24 Sin is thought before it is acted. You must control
 it in the first instance, or it will control you in the
 second. Jesus declared that to look with desire on
 27 forbidden objects is to break a moral precept. He laid
 great stress on the action of the human mind, unseen to
 the senses.

30 Evil thoughts and aims reach no farther and do no
 greater harm than one's belief permits. Evil thoughts,

lusts, and malicious purposes cannot go forth, like wander- 1
 ing pollen, from one human mind to another, finding un-
 suspected lodgment, if virtue and truth build a strong 3
 defence. Better suffer a doctor infected with smallpox
 to attend you, than be treated mentally by one who obeys
 not the Christian requirements of divine Science. 6

The teachers of our private and public schools should
 be selected with as direct reference to their morals as to
 their learning. Nurseries of character should Teachers' 9
 be strongly garrisoned with virtue. School- functions.
 examinations are one-sided; it is not so much academic
 education, as a moral and spiritual culture, that lifts one 12
 higher. The pure and uplifting thoughts of the teacher,
 constantly imparted to pupils, will reach higher than the
 heavens of astronomy; while the debased and unscrupulous 15
 mind, though adorned with gems of scholarly
 attainment, will degrade the characters it should inform
 and elevate. 18

Physicians whom the sick employ in their helplessness,
 should be models of virtue. They should be wise spirit-
 ual guides when material things cease to bring Physicians' 21
 ease or hope. To the tremblers on the brink privilege.
 of death, who understand not the divine Truth which is
 Life and perpetuates being, physicians should be able to 24
 teach it; that when the heart is willing and the flesh
 weak, the patient's feet may be planted on the rock
 Christ Jesus, the true idea of spiritual power. 27

Clergymen, standing on the watchtowers of the world,
 should uplift the standard of Truth. They should so
 raise their hearers spiritually, that those Clergymen's 30
 hearers will love to grapple with a new, right duty.
 idea, and broaden their own thoughts. Love of Chris-

- 1 tianity, rather than of popularity, should stimulate clerical labor and progress. Truth should emanate from the
 3 pulpit, but never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, — in the interests of humanity, not of sect.
- 6 Is it not professional reputation and emolument rather than the dignity of God's laws, which many leaders seek? Do not inferior motives induce their infuriated attacks
 9 on those who reiterate Christ's teachings in support of his proof by example that Mind heals sickness as well as sin?
- 12 A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould
 15 ^{A mother's responsibility.} it, either after a model odious to herself, or else, through divine influence, "according to the pattern shewed to thee in the mount." Hence the importance of Christian Science, wherefrom we learn of the
 18 one Mind, and of the availability of good as the remedy for every woe.
- 21 Children should obey their parents; for insubordination is a growing evil, blighting the buddings of self-government. Parents should teach their children
 24 ^{Children's tractability.} at the earliest possible period the truths of health and holiness. They are more tractable than adults, and learn more readily to love the simple verities
 27 which will make them happy and good.

Jesus loved little children because of their freedom from wrong and their receptiveness of right. While
 30 age is halting between two opinions, or battling with false belief, youth makes easy and rapid strides toward Truth.

A little girl, who had occasionally listened to my ex- 1
planations, wounded her finger badly. She seemed not
to notice it. On being questioned about it she an- 3
swered ingenuously, "There is no sensation in matter."
Bounding off, with laughing eyes, she presently added,
"Mamma, my finger is not a bit sore." 6

It might have been months or years before her parents
would have laid aside their drugs, or reached the mental
height their little daughter so naturally at- 9
tained. The more stubborn beliefs and the- Soil and
seed.
ories of parents often choke the good seed in the minds
of themselves and their offspring. Superstition, like 12
"the fowls of the air," snatches away the good seed be-
fore it has sprouted.

Children should be taught the Truth-cure, Christian 15
Science, among their first lessons, and kept from discuss-
ing or entertaining theories or thoughts about Teaching
children.
sickness. To prevent the experience of error 18
and its sufferings, take care to keep out of the minds of
your children either sinful or diseased thoughts. The
latter should be excluded on the same principle as the 21
former. This makes Christian Science early available.

Some invalids are unwilling to know the facts, or to
hear about the fallacy of matter and its supposed laws. 24
They devote themselves a little longer to their Deluded
invalids.
material gods, cling to a belief in the life and
intelligence of matter, and expect this error to do for 27
them more than they are willing to admit the only living
and true God can do. Impatient with your explanation,
unwilling to investigate the Science of Mind which would 30
rid them of their complaints, they hug false beliefs and
suffer the delusive consequences.

- 1 Motive and action are not rightly valued before they
are understood. It is well to wait till those whom you
8 **Patient** wish to benefit are ready for the blessing; for
waiting. Science is working changes in personal char-
acter as well as in the material universe.
- 6 To obey the Scriptural command, "Come out from
among them, and be ye separate," is to incur society's
frown; but society's scorn, more than its flatteries,
9 enables one to be Christian. Losing her crucifix, the
Catholic girl said, "I have nothing left but Christ."
"If God be for us, who can be against us?"
- 12 To fall away from Truth in times of persecution shows
that we never understood Truth. From out the bridal-
chamber of wisdom there will come the
15 **Unimproved** warning, "I know you not." **opportunities.** Unimproved
opportunities will rebuke us when we suddenly claim the
benefits of an experience we have not made our own, try
18 to reap the harvest we have not sown, and wish to enter
unlawfully into the labors of others. Truth often re-
mains unsought, until we seek this remedy for human
21 woe, because we suffer severely from error.

Attempts to conciliate society and so gain dominion
over mankind, arise from worldly weakness. He who
24 leaves all for Christ forsakes popularity and gains
Christianity.

Society is a foolish juror, listening to only one side of
27 the case. Honesty often comes too late to secure a ver-
dict. People with mental work before them
Society and
intolerance. have no time for gossip with false law or testi-
30 mony. To reconstruct timid justice, and place the fact
above the falsehood, is the work of time.

The cross is the central emblem of history. It is

the lodestar in the demonstration of Christian healing, 1
whereby sin and sickness are destroyed. The sects which
endured the lash of their predecessors, in their turn 3
bestow it upon those who are in advance of themselves.

Take away wealth, fame, and social organizations,
which weigh not one jot in the balance of God, and 6
we get clearer views. Break up cliques, ^{Right views}
level wealth with honesty, let worth be ^{of humanity.}
judged according to wisdom, and we get better views of 9
humanity.

The wicked man is not the ruler of his upright
neighbor. Let it be understood that success in error 12
is defeat in Truth. The watchword of Christian Science
is Scriptural: "Let the wicked forsake his way, and the
unrighteous man his thoughts." 15

To ascertain our progress, we must learn where our
affections are placed, and whom we acknowledge and
obey as God. If divine Love is becoming ^{Standpoint} 18
nearer, dearer, and more real to us, matter is ^{revealed.}
then submitting to Spirit. The objects we pursue and
the spirit we manifest reveal our standpoint, and show 21
what we are winning.

Mortal mind is the acknowledged seat of human
motives. It forms material concepts, and produces every 24
discordant action of the body. If action pro- ^{Antagonistic}
ceeds from the divine Mind, it is harmonious. ^{fountains.}
If it comes from erring mortal mind, it is discordant, 27
and ends in sin, sickness, death. Those two opposite
sources never mingle in fount or stream. The perfect
Mind sends forth perfection, for Mind is God. Imper- 30
fect mortal mind sends forth its own resemblances, of
which the wise man said, "All is vanity."

1 Nature voices natural law and divine Love, but human
 belief misinterprets her. Arctic regions, sunny tropics,
 3 **Some lessons** giant hills, winged winds, mighty billows,
from nature. verdant vales, festive flowers, and glorious
 heavens, — all point to the invisible intelligence above
 6 them. The floral apostles are hieroglyphs of Deity.
 Suns and planets teach grand lessons. The stars make
 night beautiful; and the leaflet turns naturally towards
 9 the light.

In the order of Science, wherein the Principle is above
 what it governs, all is one grand concord. Change this
 12 **Perpetual** statement, suppose Mind to be in matter, or
motion. Soul in body, and you lose the keynote of
 being, and there will be continual discord. Mind is
 15 perpetual motion. Its symbol is the sphere. The ro-
 tations and revolutions of the universe of Mind go on
 unconsciously.

18 Mortals move onward toward good or evil, as time
 glides on. If they are not progressive, past failures
 must be repeated until all poor work is
 21 **Progress** effaced or rectified. If at present satisfied
demanded. with wrong-doing, we must become dissatisfied with it.
 If at present content with idleness, we must learn to
 24 loathe it. Remember that mankind must sooner or later,
 either by suffering or by Science, be convinced of the
 error that is to be overcome.

27 In trying to undo the errors of sense one must pay,
 here or hereafter, the utmost farthing, until the body is
 fully brought into subjection to Truth. The divine
 30 method of paying sin's wages involves unwinding one's
 snarls, and learning from experience, through pangs
 unspeakable, how to divide between sense and Soul.

“Whom the Lord loveth He chasteneth.” He who 1
 knows God’s will, or the demands of divine Science, and
 obeys them, incurs the hostility of error; and one who 3
 refuses obedience thereto, He chasteneth.

Sensual treasures are laid up “where moth and rust
 doth corrupt.” Mortality is their doom. Sin breaks in 6
 upon them, and carries off their fleeting joys. ^{The doom}
 The sensualist’s affections are as imaginary, ^{of sin.}
 whimsical, and unreal as his pleasures. Falsehood, envy, 9
 hypocrisy, malice, hate, revenge, steal away the treasures
 of earth. Stripped of its externals, what a mocking
 spectacle is error! 12

The Bible teaches transformation of the body by the
 renewal of Spirit. Take away the spiritual signification
 of Scripture, and that compilation can do no ^{Spirit} 15
 more for mortals than can moonbeams to ^{transforms.}
 melt a river of ice. The error of the ages is preaching
 without practice. 18

The substance of all devotion is the reflection and
 demonstration of divine Love, healing sickness and
 destroying sin. Our Master said, “If ye love me, keep 21
 my commandments.”

Our aim, a point beyond faith, should be to find
 the footsteps of Truth, the way to health and holi- 24
 ness. We should strive to reach the Horeb height
 where God is revealed; and the corner-stone of all
 spiritual building is purity. The baptism of Spirit, 27
 washing the body of all the impurities of flesh, signifies
 that such as see God are approaching spiritual Life and
 its demonstration. 30

It is “easier for a camel to go through the eye of a
 needle,” than for mortal beliefs to enter the kingdom of

- 1 heaven's eternal harmony. Through spiritual baptism
and regeneration, mortals put off their material beliefs
3 **Spiritual** and false individuality. It is only a question
baptism. of time when "they shall all know Me [God],
from the least of them unto the greatest." Denial of
6 the claims of matter is a great step toward the joys of
Spirit, toward human freedom, and toward triumph over
the body.
- 9 There is but one way to heaven and harmony, and
Christ, divine Science, shows us this way. It is to know
12 **The one** no other reality than good, God and His
only way. reflection, to have no other consciousness of
Life, and to rise superior to the so-called pain and pleas-
ure of the senses.
- 15 Self-love is more opaque than a solid body. In patient
obedience to a patient God, let us labor to dissolve,
with the universal solvent of Love, the adamant of
18 error, — self-will, self-justification, and self-love; for
these war against spirituality, and are the law of sin
and death.
- 21 The vesture of Life is Truth. According to the Bible,
the facts of being are commonly misconstrued; for it is
24 **Divided** written: "They parted my raiment among
vestments. them, and for my vesture they did cast lots."
The divine Science of man is woven into one web of
consistency, without seam or rent. Mere speculation, or
27 superstition, appropriates only a part of the divine vest-
ure, while inspiration restores every part of the Christly
garment of righteousness.
- 30 The finger-posts of divine Science show the way our
Master trod, and require of Christians the proof which
he gave, instead of mere profession. We may hide

spiritual ignorance from the world, but can never suc- 1
ceed in the Science and demonstration of spiritual Life
through ignorance or hypocrisy. 3

The divine Love which made harmless the poisonous
viper, which delivered men from the boiling oil, from
the fiery furnace, from the jaws of the lion, 6
can heal the sick in every age, and triumph Ancient
and modern
miracles.
over sin and death. It crowned the dem-
onstrations of Jesus with unsurpassed power and 9
love. But the same "Mind . . . which was also in
Christ Jesus" must always accompany the letter of
Science, in order to confirm and repeat the ancient 12
demonstrations of prophets and apostles. That those
wonders are not more commonly repeated to-day, arises
not so much from lack of desire as from lack of spiritual 15
growth.

The clay cannot reply to the potter. The head, heart,
lungs, and limbs do not inform us that they are dizzy, 18
diseased, consumptive, or lame. If this in- Mental
telegraphy.
formation is conveyed, mortal mind has con-
veyed it. Neither immortal and unerring Mind, nor 21
matter — the inanimate substratum of mortal mind — can
carry on such telegraphy; for God is "of purer eyes
than to behold evil," and matter has neither intelligence 24
nor sensation.

Truth has no consciousness of error. Love has no
sense of hatred, and Life has no partnership Annihilation
of error. 27
with death. Truth, Life, and Love are a law
of annihilation to everything unlike themselves, because
they declare nothing except God. 30

Sickness, sin, and death are not the fruits of Life.
They are inharmonies which Truth destroys. Perfection

1 does not animate imperfection. Inasmuch as God is
 good, and the fount of all being, He does not produce
 3 moral or physical deformity; therefore it is
 Deformity
 and per-
 fection.
 not real, but is illusion, the mirage of error.
 Divine Science reveals these grand facts. On
 6 their basis Jesus demonstrated Life, never fearing nor
 obeying error in any form.

If we were to derive all our conceptions of man from
 9 what is seen between the cradle and the grave, happiness
 and goodness would seem to have no abiding-place in
 him, and the worms would rob him of the flesh; but
 12 Paul writes: "The law of the Spirit of life in Christ
 Jesus hath made me free from the law of sin and death."

Man undergoing birth, maturity, and decay, is like the
 15 beasts and vegetables, — subject to laws of decay. If
 Man never
 less than
 man.
 man were dust in his earliest stage of existence,
 we might admit the hypothesis that he returns
 18 eventually to his primitive condition; but man
 was never more nor less than man.

If man flickers out in death, or sprang from nothing-
 21 ness into being, there must be an instant when God is
 without His entire manifestation, — when there is no full
 reflection of the infinite Mind.

24 Man in Science is neither young nor old. He has
 neither birth nor death. He is not a beast, a vegetable,
 nor a migratory mind. He does not pass from
 Man not
 evolved.
 27 matter to Mind, from the mortal to the im-
 mortal, from evil to good, or from good to evil. Such
 admissions cast us headlong into darkness and dogma.
 30 Even Shakespeare's poetry pictures age as infancy, as
 helplessness and decadence, instead of assigning to man
 the everlasting grandeur and immortality of development.

The error of thinking that we are growing old, and 1
the benefits of destroying that illusion, are illustrated in
a sketch from the history of an English lady, published 3
in the London medical magazine called The Lancet.

Disappointed in love in her early years, she became
insane, and lost all account of time. Believing that she 6
was still living in the same hour which parted ^{Perpetual}
her from her lover, taking no note of years, ^{youth.}
she stood daily before the window watching for his 9
coming. In this mental state she remained young.
Having no consciousness of time, she literally grew no
older. Some American travellers saw her when she was 12
seventy-four, and supposed her to be a young lady. She
had no care-lined face, no wrinkles nor gray hair, but
youth sat gently on cheek and brow. Asked to guess 15
her age, those unacquainted with her history conjectured
that she must be under twenty.

This instance of youth preserved furnishes a useful 18
hint that a Franklin might work upon with more cer-
tainty than when he coaxed the enamoured lightning
from the clouds. Years had not made her old, simply 21
because she had taken no cognizance of passing time, nor
thought of herself as growing old. The bodily results of
her belief that she was young manifested the influence of 24
such a belief. She could not age while believing herself
young, for the mental state governed the physical.

Impossibilities never occur. One instance like the 27
foregoing proves it possible to be young at seventy-four;
and the primary of that illustration makes it plain that
decrepitude is not according to law, nor is it a necessity 30
of nature, but an illusion which may be avoided.

The infinite never began nor ended. Mind and its

1 formations can never be annihilated. Man is not a
 pendulum, swinging betwixt evil and good, joy and sor-
 3 row, sickness and health, life and death. Life
 3 Man re-
flects God. and its faculties are not measured by cal-
 endars. The perfect and immortal are the eternal like-
 6 ness of their Maker. Man is by no means a material
 germ rising from the imperfect, and endeavoring to
 reach Spirit, above his origin. The stream rises no
 9 higher than its source.

The measurement of life by solar years robs youth,
 and gives ugliness to age. The radiant sun of virtue
 12 and Truth coexists with being. Manhood is its eternal
 noon, undimmed by a declining sun. As the physical
 and material, transient sense of beauty fades, the radiance
 15 of Spirit should dawn upon the enraptured sense with
 brighter and imperishable glories.

Never record ages. Chronological data are no part
 18 of the vast forever. Time-tables of birth and death
 are so many conspiracies against manhood
 18 Undesirable
records. and womanhood. But for the error of meas-
 21 uring and limiting all that is good and beautiful, we
 should enjoy more than threescore years and ten, and
 still maintain our vigor, freshness, and promise. We
 24 shall be always beautiful and grand, when governed by
 immortal Mind. Each succeeding year will then unfold
 wisdom, beauty, and holiness.

27 Life is eternal. We should find this out, and begin
 the demonstration thereof. Life and goodness are im-
 mortal. Let us then shape our views of
 30 True life
eternal. existence into loveliness, freshness, and con-
 tinuity, rather than into age and ugliness.

Acute and chronic beliefs reproduce their own types.

The acute belief of physical life comes on at a remote 1
period, and is not as disastrous as the chronic belief.

I have seen age regain two of the elements it had lost, 3
sight and teeth. A lady of eighty-five, whom I knew,
had a return of sight. Another lady, at
ninety, had new teeth, incisors, cuspids, bi- Eyes and
teeth re-
newed. 6
cuspids, and one molar. One gentleman, at
sixty, had retained his full set of upper and lower teeth,
without a decaying cavity. 9

Beauty, as well as truth, is eternal; but the beauty
of material things passes away, fading and fleeting as
mortal belief. Custom, education, and fashion Eternal
beauty. 12
form the transient standards of mortals. Im-
mortality, exempt from age or decay, has a glory of
its own,—the radiance of Soul. Immortal men and 15
women are models of spiritual sense, drawn by perfect
Mind, reflecting those higher conceptions of loveliness
which exceed all material sense of it. 18

Comeliness and grace are independent of matter.
Being possesses its qualities before they are perceived
humanly. Beauty is a thing of life, which The divine
loveliness. 21
dwells forever in the eternal Mind, and re-
flects the charms of His goodness in expression, in form,
outline, and color. It is Love which paints the petal 24
with myriad hues, glances in the warm sunbeam, arches
the cloud with the bow of beauty, blazons the night with
starry gems, and covers earth with loveliness. 27

The embellishments of the person are poor substitutes
for the charms of being, shining resplendent and eternal
over age and decay. 30

The recipe for beauty is to have less illusion and
more Soul, to retreat from the belief of pain or pleasure

1 in the body, into the unchanging calm and glorious
freedom of heavenly harmony.

3 Love never loses sight of loveliness. Its halo rests
upon its object. One marvels that a friend can ever

Love's en- seem less than beautiful. Men and women,
6 dowment. of riper years and larger lessons, ought to
ripen in health and immortality, instead of lapsing into
age and frailty. Mind constantly feeds the body with
9 supernal freshness and fairness, supplying it with beau-
tiful images of thought, and destroying the errors of
sense which each day brings to a nearer tomb.

12 The sculptor turns from the marble to his model, in
order to perfect his conceptions. We are all sculptors,

Mental working at various forms, moulding and chis-
15 sculpture. elling our thought. What is the model before
mortal mind? Is it imperfection, joy, sorrow, sin, suf-
fering? Have we not accepted the material model? Are
18 we not reproducing it? Are we not aided in our work
by vicious sculptors and hideous forms? Do we not
hear from all mankind of the imperfect model? Is the
21 world not holding it before our gaze continually? The
result is that we follow these lower patterns, limit our
life work, and adopt into our own experience the angular
24 outline and deformity of material models.

To remedy this we must first turn our gaze in the
right direction, and then walk that way. We must form
27 Perfect perfect models in thought and look at them
models. continually, or we shall never carve them out
in grand and noble lives. Let harmony, health, unself-
30 ishness, goodness, mercy, and justice form the mind-
pictures, and sin, sickness, and death will diminish until
they finally disappear.

Let us accept Science, relinquish all theories based on 1
sense-testimony, give up imperfect models and illusive
ideals; and so let us have but one God, one Mind, and 3
that one perfect, producing its own models of excellence.

Let the "male and female" of God's creating appear.
Let us feel the divine energy of Spirit, bringing us into 6
newness of life, and recognizing no mortal nor
material power as able to destroy. Let us re- ^{Renewed}
joice that we are subject to the divine "powers that be." 9
Such is the true Science of being. Any other theory of
Life, or God, is delusive and mythological.

Mind is not the author of matter, and the creator of 12
ideas is not the creator of illusions. Either there is no
omnipotence, or omnipotence is the only power. God is
the infinite, and infinity never began, — will never end; 15
and includes nothing unlike God. Whence then is
matter?

Life is, like Christ, "the same yesterday, and to-day, 18
and forever." Organization and time have nothing to
do with Life. You say, "I dreamed last
night." What a mistake is that! The I is ^{Illusive}
Spirit, and God never slumbers, and His likeness never 21
dreams. The mortal mind is the dreamer.

Sleep is a phase of the dream that life, substance, and 24
intelligence are material. The mortal night-dream is
sometimes nearer the fact of being than are mortal
thoughts when awake. This dream has less matter as 27
its accompaniment. It throws off some material fetters.
It falls short of the skies, but makes its mundane flights
quite ethereal 30

1 run into error when we divide Soul into souls, multiply
 Mind into minds, and suppose error to be mind, then
 3 **Philosophical** mind to be in matter, and matter to be a law-
 blunders. giver, unintelligence to act like intelligence,
 and mortality to be the matrix of immortality.

6 Mortal existence is a dream, it has no real entity, but
 saith "It is I." Spirit is the Ego which never dreams,
 Spirit the but understands all things; which never
 9 **one Ego.** slumbers, but is ever conscious; which never
 believes, but knows; which is never born and never dies.
 Man is the likeness of this Ego. He is not God, the
 12 Ego; but like a ray of light which cometh from the sun,
 man is the outcome of God, and reflects His light.

Mortal body and mind are one, and that one is called
 15 man; but a mortal is not an immortal man. A mortal
 Mortal exist- may be weary or pained, enjoy or suffer, ac-
 ence a dream. cording to the dream he entertains in sleep.
 18 When that dream vanishes, the mortal finds himself
 experiencing none of these dream-sensations. To the
 observer, the body lies on the bed, undisturbed and sen-
 21 sationless, and the mind seems to be absent.

Now I ask, Is there any more reality in the waking
 dream of mortal existence than in the sleeping dream?
 24 There cannot be, since whatever appears to be a mortal
 mind or body is a mortal dream. Take away the mortal
 mind, and matter has no more sense as a mortal man than
 27 it has as a tree; but the spiritual man is immortal.

Upon this stage of existence goes on the dance of mor-
 tal mind. Mortal thoughts chase one another like snow-
 30 flakes, and drift to the ground. Science reveals Life as
 not being at the mercy of death, nor will it admit that
 happiness is ever the sport of circumstance.

Error may seem to be more imperative as it hastens 1
towards self-destruction. This action of mortal mind
on the body is illustrated by an abscess, which Error self- 3
grows more painful before it suppurates and destroyed.
bursts; or by a fever, which becomes more severe before
it abates. 6

Fright is so great at certain stages of mortal belief
as to drive that belief into new paths. In the illusion of
death, mortals wake to the knowledge of two Illusion 9
facts: (1) that they are not dead; (2) that of death.
they have but passed the portals of a new belief. Truth
works out the nothingness of error in just these ways. 12
Sickness, as well as sin, is an error that Christ, Truth,
alone can destroy.

We should learn how the human mind governs the 15
body, — whether through faith in hygiene, through faith
in drugs, or through faith in will-power. We
should learn whether mortals govern the Mortal 18
body through a belief in the necessity of mind's dis-
sickness and death, sin and pardon, or govern it from appearance.
the higher understanding that the divine Mind makes 21
perfect, acts upon the human mind through truth, leads
it to relinquish all error and find the divine Mind to be
the only Mind, and the healer of sin, disease, and death. 24
This process of higher understanding improves mortal
mind until error disappears, and nothing is left which
deserves to perish or to be punished. 27

Ignorance, like intentional wrong, is not Science.
Ignorance must be seen and corrected before we can
attain harmony. Inharmonious beliefs, which Spiritual 30
rob Mind, calling it matter, and deify their ignorance.
own notions, imprison themselves in what they create.

1 They are at war with Science, and, as our Master said,
 “if a kingdom be divided against itself, that kingdom
 3 cannot stand.”

Human ignorance of Mind, and of the recuperative
 energies of Truth, occasions the only skepticism regard-
 6 ing the pathology and theology of Christian Science.

When false human beliefs learn even a little of their
 own falsity, they will begin to disappear. A knowledge
 9 **Eternal man** of error and of its operations must precede
 recognized. that understanding of Truth which destroys
 error, until the entire mortal, material body finally dis-
 12 appears, and the eternal man, created by and of Spirit,
 is understood and recognized as the true likeness of his
 Maker.

15 The false evidence of material sense contrasts strik-
 ingly with the testimony of Spirit. Material sense lifts
 its voice with the arrogance of reality, and says:

18 I am wholly dishonest, and no man knoweth it. I can
 cheat, lie, commit adultery, rob, murder, — and elude
 Testimony detection by smooth-tongued villainy. Ani-
 21 **of sense.** mal in propensity, deceitful in sentiment,
 fraudulent in purpose, I mean to make my short span of
 life one gala day. What a nice thing is sin! How the
 24 proud sinner succeeds, where goodness fails! The world
 is my kingdom, where I sit enthroned in the gorgeously-
 ness of matter. But a touch, an accident, the law of
 27 God, may at any moment annihilate my peace, for all my
 fancied joys are fatal. Like bursting lava, I expand but
 to my own despair, and shine with the resplendency of
 30 consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my

likeness. He reflects the infinite understanding, for I 1
 am infinity. The beauty of holiness, the perfection of
 being, imperishable glory, — all are Mine, for Testimony 3
 I am God. I give immortality to man, for I of Soul.
 am Truth. I include and impart all bliss, for I am
 Love. I give life, without beginning and without 6
 end, for I am Life. I am supreme, and give all, for
 I am Mind. I am the substance of all, because I AM
 THAT I AM. 9

I hope, dear reader, I am leading you into the under-
 standing of your divine rights and heaven-bestowed
 harmony, — that, as you read, you see there 12
 is no cause (outside of erring mortal mind Heaven-
 bestowed
 prerogative.
 which is not a power) able to make you sick
 or sinful; and that you are conquering error. Knowing 18
 the falsity of material sense, you will assert your prerog-
 ative to overcome the belief in sin or sickness.

If you believe in and practise wrong knowingly, you 18
 can at once change your course and do right. Matter
 can make no opposition to these right en- Right endea-
 vor possible.
 deavors against sin or sickness, for it is inert, 21
 mindless. So, if you believe yourself sick, you can
 alter this wrong belief and action without hindrance
 from the body. 24

Believe not in any supposed necessity for sin, disease,
 or death, knowing (as you ought to know) that God
 never requires obedience to a law of matter, or of sin, 27
 for no such law exists. Sin and death are destroyed
 by the law of God, which is the law of Life instead of
 death, of harmony instead of discord, of Spirit instead 30
 of matter.

The divine demand, "Be ye perfect," is scientific, —

1 and the human footsteps leading thereto are indispen-
 sable. Mortals are not inconsistent who, watching
 3 and praying, can "run and not be weary;
Patience . . . walk and not faint," — who gain good
and final rapidly, and hold their position; or attain
perfection. 6 slowly, and yield not to discouragement. God requires
 perfection, — but not until the battle between Spirit and
 flesh is fought and the victory won. To stop eating,
 9 drinking, or being clothed materially, before the spir-
 itual facts of existence are gained step by step, is not
 legitimate. When we wait patiently on God, and seek
 12 Truth righteously, He directs our path. Imperfect
 mortals grasp the ultimate of spiritual perfection slowly.
 But to *begin* aright, and continue the strife of demon-
 15 strating the great problem of being is doing much.

During the sensual ages, absolute Christian Science
 may not be achieved prior to the change called death.
 18 For what we do not understand we have not the right
 to judge. But the human self must be evangelized.
 This task God demands us to accept lovingly, to
 21 abandon as fast as practical the material, and to work
 out the spiritual that determines the outward and
 actual.

24 If you venture upon the quiet surface of error, and
 are in sympathy therewith, what disturbs the waters?
 What is there to strip off error's disguise?

27 If you launch your bark upon the ever-agitated but
 healthful waters of truth, you will encounter storms.

Your good will be evil spoken of. This is
 30 **The cross** the cross. Take it up and bear it, for through
and crown. it you win and wear the crown. Pilgrim on earth, thy
 home is heaven, — stranger, thou art the guest of God.

CHAPTER IX.

CREATION.

*Thy throne is established of old :
Thou art from everlasting. — PSALMS.*

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — ROMANS.

ETERNAL Truth is changing the universe. As 1
mortals shake off their swaddling-clothes, thought
expands into expression. “Let there be 3
light” is the perpetual demand of Truth and Inadequate theories of creation.
Love, — changing chaos into order, and dis-
cord into the music of the spheres. The mythical hu- 6
man theories of creation are vague hypotheses, afford-
ing no foundation for accurate views of the creations of
the divine Mind, discerned as apart from all material 9
causation.

Mortal man has made a covenant with his eyes to
belittle Deity with human conceptions. In Finite views of Deity. 12
league with material sense, mortals take
limited views of all things. That God is finite or
material, no man should affirm. 15

The human form, or physical finiteness, cannot be
made the basis of any true idea of the infinite Godhead.
Eye hath not seen Spirit, nor ear heard His voice.

- 1 Progress takes off human shackles. The finite must
yield to the infinite. Advancing to a higher plane of
- 3 **No material** action, thought rises from the material sense
creation. to the spiritual, from the mortal to the im-
mortal, and from the material to the immaterial. All
- 6 things are created spiritually. Mind, not matter, is the
creator. Love, the divine Principle, is the Father and
Mother of the universe, including man.
- 9 The theory of three persons in one God (that is, a
Tritheism personal Trinity or Tri-unity) suggests poly-
impossible. theism, rather than the one ever-present I AM.
- 12 "Hear, O Israel; the Lord our God is one Lord."
The everlasting I AM is not bounded nor compressed
within the narrow limits of physical humanity, nor can
- 15 **No divine** He be understood aright through mortal con-
corporeality. cepts. The precise form of God must be of
small importance, when compared with the sublime
- 18 question, What is infinite Mind, or divine Love?
- Who is it that demands our obedience? He who, in
the language of Scripture, "doeth according to His will
21 in the army of heaven, and among the inhabitants of the
earth; and none can stay His hand, or say unto Him,
What doest Thou?"
- 24 No form or physical combination is adequate to rep-
resent infinite Love. A finite and material sense of God
leads to formalism and narrowness, and freezes the heart
- 27 of Christianity.
- A limitless Mind cannot proceed from physical limita-
tions. Finiteness cannot present the idea or vastness of
- 30 **Limitless** infinity. A mind originating from a finite or
Mind. material source must be limited and finite.
Infinite Mind is the creator, and creation is the in-

finite idea emanating from this Mind. If Mind is within 1
and without all things, then all is Mind; and this defini-
tion is scientific. 3

If matter, so-called, is substance, then Spirit, matter's
opposite, must be shadow; and shadow cannot produce
substance. The theory that Spirit is not the Matter is not
substance. 6
only substance and creator is pantheistic het-
erodoxy, which ultimates in sickness, sin, and death.
It is the belief in a bodily soul and a material mind, a 9
soul governed by the body, and a mind ruled by matter.
This belief is shallow pantheism.

Mind creates His own likeness in ideas, and the sub- 12
stance of an idea is very far from being the supposed
substance of non-intelligent matter. Hence the Father
Mind is not the father of matter. The material senses 15
and human conceptions would translate spiritual ideas
into material beliefs, and say that an anthropomorphic
God, instead of infinite Principle, in other words, divine 18
Love, is the father of the rain, "who hath begotten the
drops of dew," who bringeth "forth Mazzaroth in his
season," and guideth "Arcturus, with his sons." 21

Finite mind manifests all sorts of errors, and thus
proves the material theory of mind in matter to be the
antipode of Mind. Who hath found finite Inexhaustible 24
divine Love.
life or love sufficient to meet the demands of
human want and woe,—to still the desires, to satisfy
the aspirations? Infinite Mind cannot be limited to a 27
finite form, or it would lose its infinite character as
inexhaustible Love, eternal Life, omnipotent Truth.

It would require an infinite form to contain infinite 30
Mind. Indeed, the phrase *infinite form* involves a con-
tradiction of terms. Finite man cannot be the image

- 1 and likeness of the infinite God. A mortal, corporeal,
 or finite conception of God cannot embrace the glories
 3 of limitless, incorporeal Life and Love. Hence
 the unsatisfied human craving for something
 6 material belief in a physical God and man. The in-
 sufficiency of this belief to supply the true idea proves
 its falsity.
- 9 Man is more than a material form with a mind inside,
 which must escape from its environments in order
 to survive death and remain mind. He re-
 12 flects infinity, and includes in this reflection
 the universal idea of God.

When God expressed in man the infinite idea, forever
 15 developing itself, broadening, and rising higher and
 higher from a boundless basis, He created everything
 that is to be found in the kingdom of Mind. We know
 18 no more of man's individuality, as the true divine image
 and likeness, than we know of God.

The infinite Principle is reflected by the infinite idea
 21 and spiritual individuality, but the material senses have
 no cognizance of either. The human capacities are en-
 larged and perfected, in proportion as humanity gains
 24 the true conception of man and God.

Mortals have a very feeble and imperfect idea of the
 spiritual man, and of the infinite range of his thought.
 27 To him belongs eternal life. Never born and
 never dying, it were impossible for man,
 under the government of God in eternal Science, to fall
 30 from his high estate.

Through spiritual sense you may discern the heart of
 divinity, and thus begin to comprehend, in Science, the

generic term *man*. Man is not absorbed in Deity, and 1
cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents the sum of all substance, or infinite Mind. 3

In divine Science man is the true image of God. The 6
divine nature was expressed in Christ Jesus, who threw upon mortals the truer reflection of God, and lifted their lives higher than their poor thought-models would allow, 9
— thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle 12
and idea, — perfect God and perfect man, — as the basis of thought and demonstration.

If man was once perfect, but has now lost his perfec- 15
tion, then mortals have never beheld in man the reflex image of God. The *lost* image is no image, and the true likeness cannot be lost in reflec- 18
tion. Understanding this, Jesus said: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” 21

Mortal thought transmits its own images, and forms its offspring after human illusions. God, Spirit, works spiritually, not materially. Brain never formed 24
a human concept. Vibration is not intelligent, hence it is not a creator. Immortal ideas — pure, perfect, and enduring — are transmitted by the divine Mind 27
through divine Science, which corrects error with the ideals of Truth, and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious 30
results.

Drawing our conclusions about man from imperfec-

1 tion instead of perfection, we can no more arrive at the
 true conception, or understanding, of man, and make
 3 ourselves like unto it, than the sculptor can perfect his
 outlines from an imperfect model, or the painter depict
 the form and face of Jesus, while holding in thought the
 6 character of Judas.

The conceptions of mortal, erring thought must give
 way to the ideal of all that is perfect and eternal.

9 **Spiritual** Through many generations mortal beliefs will
discovery. be attaining diviner conceptions, and the im-
 mortal and perfect model of God's creation will be seen
 12 as the only conception of being.

Science reveals the possibility of every good achieve-
 ment, and sets mortals at work to discover what God
 15 has already done; but distrust of one's ability to gain
 the goodness desired, and bring out better and higher
 results, often hampers the trial of one's wings, and ensures
 18 failure at the outset.

Mortals must change their ideals, in order to improve
 their models. A sick body is evolved from
 21 **Requisite** sick thoughts believed. Evil, disease, and
change of death proceed from false beliefs. Sensualism
our ideals. evolves bad physical as well as bad moral conditions.

24 Selfishness and sensualism are educated in mortal
 mind by the thoughts ever recurring to one's self, by
 conversation about the body, and by the expectation of
 27 perpetual pleasure or pain therefrom; and this educa-
 tion is at the expense of spiritual growth. If we array
 thought in mortal vestures, it must lose its immortal
 30 radiancy.

If we look to the body for pleasure, we find pain. For
 Life, we find death; for Truth, we find error; and for

Spirit, we find its opposite, matter. Now reverse this 1
 action. Look away from the body, into Truth and
 Love, the Principle of all happiness, harmony; 8
 and immortality. Hold thought steadfastly <sup>Thoughts
are things.</sup>
 to the enduring, the good, and the true, and you
 will bring these into your experience proportionably to 6
 their occupancy of your thoughts.

The effect of mortal minds on health and happiness is
 seen in this: if one turns away from the body with such 9
 absorbed interest as to forget it, the body <sup>Unreality
of pain.</sup>
 experiences no pain. Under the strong im-
 pulse of a desire to perform his part, a noted actor used, 12
 night after night, to go upon the stage and sustain his
 appointed task, walking about as actively as the youngest
 member of the company. This old man was so lame that 15
 he hobbled every day to the theatre, and sat aching in his
 chair till his cue was spoken, — a signal which made him
 as oblivious of physical infirmity as if he had inhaled 18
 chloroform, though he was in the full possession of his
 senses.

Detach sense from the body, or matter, which is only 21
 a form of human belief, and you may learn the meaning
 of God, or good, and the nature of the im-
 mutable and immortal. Breaking away from <sup>Immutable
identity
of man.</sup> 24
 the mutations of time and sense, you will
 neither lose the solid objects and ends of life nor your
 own identity. Fixing your gaze on the realities super- 27
 nal, you may rise to the spiritual consciousness of being,
 even as the bird which has burst from the egg, and preens
 its wings for a skyward flight. 30

We should forget our bodies in remembering God and
 the human race. Good demands of man every hour,

1 wherein to work out the problem of being. Consecra-
 tion to God lessens not man's dependence on Him, but
 3 **Forgetful-
 ness of self.** heightens it. Neither does it diminish his
 obligations to God, but shows the paramount
 necessity of meeting them. Christian Science takes
 6 naught from the perfection of God, but ascribes to Him
 the greater glory. By putting "off the old man with
 his deeds," mortals "put on immortality."

9 We cannot fathom the nature and quality of God's
 creation by diving into the shallows of mortal belief.
 We must reverse our feeble flutterings, our efforts to
 12 find life and truth in matter, and rise above the testimony
 of the material senses, above the mortal to the immortal
 idea of God. These clearer, higher views inspire the
 15 Godlike man to reach the absolute centre and circum-
 ference of his being.

Job said: "I have heard of Thee by the hearing of the
 18 ear: but now mine eye seeth Thee." Mortals will echo

**The true
 sense.** Job's thought, when the supposed pain and
 pleasure of matter cease to predominate. They
 21 will then drop the false estimates of life and happiness, of
 joy and sorrow, and attain the bliss of loving unselfishly,
 working patiently, and conquering all that is unlike God.
 24 Starting from a higher standpoint, one rises sponta-
 neously, even as light emits light without effort; for
 "where your treasure is, there will your heart be also."

27 The foundation of mortal discord is a false sense of
 man's origin. To begin rightly is to end rightly.

**Mind the
 only cause.** Every concept which seems to begin with the
 30 brain begins falsely. Divine Mind is the only
 cause or Principle of existence. Cause does not exist
 in matter, in mortal mind, or in physical forms.

Mortals are egotists. They believe themselves to be 1
independent workers, personal authors, and even privi-
leged originators of something which Deity Human 3
would not or could not create. The creations egotism.
of mortal mind are mortal. Immortal spiritual man
alone represents the truth of creation. 6

When mortal man blends his thoughts of existence
with those of his Maker, and works only as God works,
he will no longer grope darkly, and cling Mortal man a 9
to earth because he has not tasted heaven. mis-creator.
Carnal beliefs defraud us. They make man an involun-
tary hypocrite, — producing evil when he would create 12
good, forming deformity when he would outline grace
and beauty, injuring those whom he would bless. He
becomes a general mis-creator, who believes he is a 15
semi-god, whose “touch turns hope to dust, the dust we
all have trod.” He might say in Bible language: “The
good that I would, I do not: but the evil which I would 18
not, *that I do.*”

There can be but one creator, who has created all.
Whatever seems to be a new creation is but a new dis- 21
covery of some distant idea of Truth, — else
it is a new multiplication or self-division of No new
mortal thought, — as when some finite sense peers from 24
its cloister with amazement, and attempts to pattern
the infinite.

The multiplication of a human and mortal sense of 27
persons and things is not creation. A wicked man, like
an atom of dust thrown into the face of spiritual im-
mensity, is like flickering blindness, instead of a scien- 30
tific eternal consciousness of being.

The fading forms of matter, the mortal body and

1 material earth are the fleeting concepts of the human
 mind. They have their day before the permanent facts,
 3 **Mind's true** and their perfection in Spirit, appear. The
 camera. crude creations of mortal thought must
 finally give place to the glorious forms which we some-
 6 times behold in the camera of divine Mind, where the
 mental picture is real and eternal. Mortals must look
 beyond fading, finite forms, if they would gain the true
 9 sense of things. Where shall the gaze rest, but in the
 unsearchable realm of Mind? We must look where we
 would walk, and we must act as possessing all power
 12 from Him in whom we have our being.

As mortals gain more correct views of God and man,
 multitudinous objects of creation, which before were
 15 **Self-com-** invisible, will become visible. When we
 pleteness. realize that Life is Spirit, and never in nor
 of matter, this understanding will expand into self-com-
 18 pleteness, — finding all in good, and needing no other
 consciousness.

Spirit and its formations are the only realities of being.
 21 Matter disappears under the microscope of Spirit. Sin
 is unsustained by Truth, and sickness and
 Spiritual death were overcome by Jesus, who thus
 proofs of
 existence.
 24 proved them to be forms of error. Life and
 blessedness are the only proofs of existence, whereby
 we can recognize it, and feel the unspeakable peace which
 27 comes from an all-absorbing spiritual love.

When we learn the way in Christian Science, and
 recognize man's spiritual being, we shall behold and
 30 understand God's creation, — all the glories of earth
 and heaven and man.

The universe of Spirit is peopled with spiritual beings,

and its government is divine Science. Man is the off- 1
spring, not of the lowest, but of the highest qualities of
Mind. Man understands spiritual existence 3
in proportion as his treasures of Truth and **Godward**
Love are enlarged. Mortals must gravitate **gravitation.**
their affections and aims grow spiritual, they must near 6
the broader interpretations of being, and gain some
proper sense of the infinite in order that sin and mor-
tality may be put off. 9

This scientific sense of being, forsaking matter for
Spirit, by no means suggests man's absorption into
Deity, and the loss of his identity, but confers upon him 12
enlarged individuality, a wider sphere of thought and
action, a more expansive love, a higher and more per-
manent peace. 15

The senses represent man as having untimely birth
and his death as irresistible, as if he were a weed grow-
ing apace, or a flower withered by the sun **Mortal birth** 18
and nipped by untimely frosts; but this is **and death.**
true only of mortals, not of man. The Truth of being is
perennial, and the error is seen only when we look from 21
wrong points of observation.

Who that has felt the loss of human peace has not
gained stronger desires for spiritual joy? The aspira- 24
tion after heavenly good comes even before
we discover what belongs to wisdom and **Blessings**
Love. The loss of earthly hopes and pleasures brightens **from pain.** 27
the ascending path of many a heart. The pains of
sense quickly inform us that its pleasures are mortal,
and that joy is spiritual. 30

The pains of sense are salutary, if they wrench away
false pleasurable beliefs, and transplant the affections

- 1 from sense to Soul, where the creations of God are good,
 3 **Decapitation** “rejoicing the heart.” Such is the sword of
 of error. Science, whereby Truth decapitates error, and
 mortality gives place to man’s higher individuality and
 destiny.
- 6 Would existence be to you a blank without personal
 friends? Then the time cometh when you will be soli-
 9 **Uses of** tary, left without sympathy and alone; but
 adversity. this seeming vacuum is already filled with
 divine Love. When this hour of development comes,
 even if you cling to a sense of personal joys, spiritual
 12 Love will force you to accept what best promotes your
 growth. Friends will betray and enemies will oppose,
 until the lesson is sufficient to exalt you; for “man’s
 15 extremity is God’s opportunity.” Thus He teaches
 mortals to lay down their fleshliness in order to gain
 spirituality. This is done through self-abnegation. Uni-
 18 versal Love is the divine way in Christian Science.

The sinner believes himself happier for wrong-doing,
 and the saint that he suffers for doing right. Both
 21 inferences are untrue. They are the cobweb miscon-
 ceptions of material sense, mixing truth with error, in
 cause and effect.

- 24 Mortals must follow Jesus’ sayings, and his demon-
 strations, which dominate the flesh. The throne of per-
 27 **Beatific** fect and eternal Mind is good. The beliefs
 presence. which originate in matter and are evil must
 disappear. Man is the idea of Spirit; he reflects the
 beatific presence, illuming the universe with light. Man
 30 is deathless, spiritual; he is above mortal frailty, he
 does not cross the barriers of time, into the vast forever
 of Life, but coexists with God and the universe.

mortal thought

Every object in ~~the material universe~~ will be destroyed, 1
but the spiritual idea, whose substance is in Mind, lives
on. The offspring of God start not from eph- 3
meral dust. They are in and of God, divine The infinity of God.
Mind, and so forever continue. God is one. The allness
of Deity is His oneness. Generically man is one, and 6
specifically man means all men.

It is generally conceded that God is Father, eternal,
self-created, infinite. If this is correct, the forever Father 9
must have had children prior to Adam, the great I AM
must have made all "that was made," — hence man and
the universe coexisted with God. 12

Christian Scientists understand that, in a religious
sense, they have the same authority for the appellative
mother, as for that of brother and sister which other 15
religious denominations use; and for a time they reli-
giously applied this name in that sense. Jesus said:
"For whosoever shall do the will of my Father which 18
is in heaven, the same is my brother, and sister, and
mother."

Mortals, when examined in the light of divine Science, 21
present more than is detected upon the surface, since
inverted thoughts and erroneous beliefs must
be counterfeits of Truth. Thought is bor- 24
rowed from a higher source than dust, and, Waymarks to eternal Truth.
by reversal, errors serve as waymarks to the one Mind
where all error disappears in celestial Truth. The robes 27
of Spirit are "white and glistening," like the raiment of
Christ. Even in this world, therefore, "let thy gar-
ments be always white." 30

CHAPTER X.

SCIENCE OF BEING.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. — JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! — MARTIN LUTHER.

1 **I**N the material world thought has brought to light,
with great rapidity, many useful wonders. With
3 like rapidity have thought's swift pinions been rising
towards the realm of the real, to the spiritual
Materialistic cause of those lower things which give im-
challenge. pulse to inquiry. Belief in a material basis from which
6 may be deduced all rationality, is yielding slowly to the
idea of a metaphysical basis, looking away from matter
9 to Mind as the cause of every effect. Materialistic
hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shepherd-
12 boy with his sling, woman goes forth to battle with
Goliath.

Semi-metaphysical systems afford, in this final strug-
15 gle for supremacy, no substantial aid to scientific Meta-
physics; for their arguments are based partly
Confusion on the testimony of the material senses, as
confounded. 18 well as on the facts of Mind. These systems are

one and all, pantheistic, and savor of Pandemonium, a 1
house divided against itself.

From first to last the supposed coexistence of Mind 3
and matter, and the mingling of good and evil, have
resulted from the philosophy of the serpent. Jesus'
demonstrations sift the chaff from the wheat, and unfold 6
the unity and the reality of good, and the unreality, the
nothingness, of evil.

Human philosophy has made God manlike. Christian 9
Science makes man Godlike. The first is error; the
last is truth. Metaphysics is above physics, ^{Divine}
and matter does not enter into metaphysical ^{Metaphysics.} 12
premises or conclusions. Its categories rest on one basis;
namely, the divine Mind. Metaphysics resolves things
into thoughts, and exchanges the objects of sense for the 15
ideas of Soul.

These ideas are perfectly real and tangible to spiritual
consciousness, and they have this advantage over the 18
objects and thoughts of material sense, — that they are
good and eternal.

The testimony of the material senses is neither abso- 21
lute nor divine. I therefore plant myself unreservedly
on the teachings of Jesus, of his apostles, of ^{Biblical}
the prophets, and on the testimony of the ^{foundations.} 24
Science of Mind. Other foundations there are none.
All other systems — systems based wholly or partly on
knowledge gained through the material senses — are 27
reeds shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is mat-
ter; (2) that matter originates in Mind, and ^{Rejected}
is as real as Mind, possessing intelligence and ^{theories.} 30
life. The first theory, that matter is everything, is

1 quite as reasonable as the second, that Mind and matter
coexist and cooperate. One only of the following
3 statements can be true : (1) that everything is matter ;
(2) that everything is Mind. Which one is it ?

Matter and Mind are antagonistic, and both have not
6 place and power. Only by understanding that there is
but one power, — not two powers, matter and Mind, —
are correct and logical conclusions reached. Few deny
9 that intelligence apart from man, and which neither man
nor matter has created, forms and governs the universe ;
and it is generally admitted that this intelligence is the
12 eternal Mind, or divine Principle.

The prophets of old believed, but did not understand.
They looked for something higher than the systems of
their times ; hence their foresight of Christ's
15 **Prophetic** coming, of the new dispensation of Truth.
ignorance.

But even they knew not what would be the precise
18 nature of the teaching and demonstration of God in His
more infinite meanings, which were to reinstate harmony,
destroy sin, sickness, and death, establish the definition
21 of omnipotence, and maintain the Science of Spirit.

The pride of priesthood is the prince of this world that
has nothing in Christ. Meekness and charity have divine
24 authority. Mortals think wickedly — consequently they
are wicked ; they think sickly, and so become sick. If
sin makes sinners, Truth and Love alone can unmake
27 them. If a sense of disease produces suffering, and a
sense of ease antidotes it, disease is mental, not material.
Hence the fact in Metaphysics that the human mind alone
30 suffers, and that the divine Mind alone can heal it.

The life of Christ Jesus was not miraculous, but was in-
digenous to his spirituality, — the good soil wherein the

seed of Truth springs up and bears much fruit. Christ's 1
Christianity is the chain of scientific being reappearing
in all ages, maintaining its obvious correspondence with 3
the Scriptures, and uniting all periods in the design of
God. Neither emasculation, illusion, nor insubordination
exists in divine Science. 6

Jesus instructed his disciples to heal the sick through
Mind instead of matter. He knew that the philosophy,
Science, and proof of Christianity were in Truth, casting 9
out every kind of error.

In Latin the word rendered *disciple* signifies student;
and the word indicates that the power of healing was not 12
a supernatural gift to those learners, but the Studious
disciples.
result of their cultivated spiritual understand-
ing of the divine Science which their Master demon- 15
strated, by healing the sick and sinful. Hence the
universal application of his saying: "Neither pray I for
these alone, but for them also which shall believe on me 18
[understand me] through their word."

Our Master said, "But the Comforter . . . shall teach
you all things." When the Science of Christianity ap- 21
pears, it will lead you into all truth. The New Testa-
ment basis.
Sermon in the Mount is the essence of this
Science, and the eternal life, not the death of Jesus, was 24
its outcome.

Those who are willing to leave their nets, or to cast
them on the right side for Truth, have the opportunity 27
now, as aforetime, to learn and practise Chris-
tian healing. The Scriptures contain it. The Modern
evangel.
spiritual import of the Word imparts this power. But, 30
as Paul says, "How shall they hear without a preacher?
and how shall they preach, except they be sent?" If

1 sent, how shall they preach, convert, and heal:
except the people hear?

3 The spiritual sense of Truth must be gr
Truth is understood. This sense is assimil

Spirituality we are honest, unselfish, loving
of Scripture. 6 In the soil of an "honest and gc
seed must be sown; else it beareth not m
the swinish element in human nature

9 Jesus said: "Ye do err, not knowing t
The spiritual sense of the Scriptures brin
tific sense, and is the new tongue r
12 last chapter of Mark's Gospel.

Jesus' parable of "the sower" show
Master not to impart to dull ears and
15 spiritual teachings they could not acce
thoughts, he said: "Give not that v
the dogs, neither cast ye your pearl

18 It is the spiritualization of thought
of daily life, in contrast with the re

Unspiritual farce of material existen
contrasts. 21 purity, in contrast with
dencies and earthward gravitatio
impurity, — wherein the real att

24 origin and operation of Christian
Its triumphs are recorded in the
evil, from which are propagated
27 sickness, and death.

The invisible Principle of the
it. God is the Principle of all

30 God the Prin- of all that really e
ciple of all. demonstrated by Je
and divine Principle in Scienc

Matter, and its claims to sin, sickness, and death are 1
 contrary to God, and cannot emanate from Him. There
 is no *material* Truth. The physical senses can take no 3
 cognizance of God and spiritual Truth. Human belief
 has sought out many inventions, but not one of them
 can solve the problem of being, without the Principle of 6
 divine Science. Deductions from material hypotheses
 are not scientific. They differ from real Science inas-
 much as they are not based on the divine Mind. 9

Divine Science reverses the false testimony of the
 material senses, and thus tears away the foun-
 dations of error. Hence the enmity between ^{Science} 12
 Science and the senses, and the impossibility ^{versus}
 of attaining perfect understanding, till the errors of ^{sense.}
 sense are eliminated. 15

The so-called laws of matter and of medical science have
 never made mortals whole, harmonious, and immortal.
 Man cannot be harmonious, if not governed by Soul. 18
 Hence the importance of understanding the Truth of
 being, which reveals the laws of spiritual existence.

God never ordained a material law to annul the spirit- 21
 ual law. If there were such a law, it would annul the
 supremacy of Mind and wisdom of the crea- ^{Spiritual law}
 tor. Jesus walked on the waves, fed the ^{the only law.} 24
 hungry, healed the sick, and raised the dead, in direct
 contradiction to material laws. His acts were the dem-
 onstration of Science, as against the false claims of 27
 material law.

Science shows that material, conflicting mortal opin-
 ions and beliefs, at all times emit the effects of error, 30
 but this atmosphere cannot be destructive to morals
 and health when opposed promptly and persistently

1 by Christian Science. Truth and Love antidote this
 mental miasma, and thus invigorate and sustain ex-
 3 istence. Knowledge gained from matter, and
Material knowledge
illusive. through the five senses, is only temporal,—the
 conception of mortal mind, the offspring of
 6 sense, not of Soul, Spirit,—and symbolizes all that is
 evil and perishable. *Natural science*, as it is commonly
 9 called, is not really natural or scientific, because it is de-
 duced from the evidence of the physical senses. Ideas,
 on the contrary, are born of Spirit, and are not mere
 inferences drawn from material premises.

12 The senses of Spirit abide in Love, and they demon-
 strate Truth and Life. Hence Christianity, and the
 Science which expounds it, are based on spir-
 15 **Five senses**
deceptive. itual understanding, and supersede the so-
 called laws of matter; Jesus demonstrated this great
 verity. What we term the five physical senses are sim-
 18 ply the manifest beliefs of mortal mind, which affirm
 that life, substance, and intelligence are material, instead
 of spiritual. These beliefs, and their products, constitute
 21 the flesh, and the flesh wars against Spirit.

Divine Science is absolute, and permits no half-way
 position in learning the Principle, and establishing the
 24 **Impossible**
partnership. rule by demonstration. The conventional
 firm, called matter and mind, God never
 formed. Science and understanding, governed by the
 27 unerring and eternal Mind, destroy this imaginary
 copartnership, formed only to be destroyed in a manner
 and at a period as yet unknown. This suppositional
 30 partnership is already obsolete; for matter, examined in
 the light of divine Metaphysics, disappears.

Matter has no life to lose, and Spirit never dies. A

partnership of Mind with matter would ignore omnipo- 1
 tent Mind. This shows that matter did not originate
 in God, Spirit, and is not eternal. Therefore 3
 matter is neither substantial, living, nor in- ^{Spirit the}
 telligent. The starting-point of Science is that God, ^{starting-point.}
 Spirit, is All-in-all, and there is no other might or 6
 Mind, — that God is Love, and therefore He is divine
 Principle.

To grasp the reality and order of being in its Science, 9
 you must begin by reckoning God, as the divine Prin-
 ciple of all that really is. Spirit, Life, Truth, ^{Divine}
 Love, combine as one in God — and are the ^{synonyms.} 12
 Scriptural names for Him. All substance, intelligence,
 wisdom, being, immortality, cause, and good belong to
 Him — these are His attributes, these the eternal mani- 15
 festations of the infinite divine Principle, Love. No
 wisdom is wise but His wisdom; no truth is true, no
 love is lovely, no life is immortal but what He gives; 18
 no good is, but the good He bestows.

Divine Metaphysics, as revealed to the understanding,
 shows clearly that all is Mind, and that Mind is God, 21
 omnipotence, omnipresence, omniscience, — ^{The divine}
 that is, all power, all presence, all Science. ^{completeness.}
 Hence all is in reality the manifestation of Mind. 24

All our merely human theories are destitute of Sci-
 ence. The true understanding of God is divine. It robs
 the grave of victory. It destroys the false evidence that 27
 misleads thought and points to other gods, other powers,
 such as disease, sin, and death, superior or contrary to
 the one omnipotent God. 30

Truth, spiritually discerned, is scientifically under-
 stood. It casts out error and heals the sick.

1 Having one God, one Mind, establishes the brother-
 hood of man, and fulfils the divine laws: "Thou shalt
 3 ^{Universal} have no other gods before me," and "Love
 ^{brotherhood.} thy neighbor as thyself." When these divine
 commands are understood they unfold the foundation of
 6 brotherhood, wherein one mind is not at war with an-
 other, but all have one Spirit, Soul or God, one intelli-
 gent source, in accordance with the Scriptural command:
 9 "Let this Mind be in you, which was also in Christ
 Jesus." Man and his Maker are correlated in divine
 Science, and consciousness is cognizant only of the
 12 things of God.

The realization that all discord is unreal brings ob-
 jects and thoughts into human view in their true light,
 15 and presents them as beautiful and immortal. Harmony
 in man is as real and immortal as in music. Discord is
 unreal and mortal.

18 If God is admitted to be the only Mind and Life,
 there ceases to be any opportunity for sin and death.

21 ^{Perfection} When we learn in Science how to be perfect,
 ^{requisite.} even as our Father in heaven is perfect,
 thought will be turned into new and healthy channels,
 — toward the contemplation of things immortal, and
 24 away from materiality to the Principle of the universe,
 including man.

Belief and understanding never mingle. The latter
 27 destroys the former. Discord is the *nothingness* of error.
 Harmony is the *somethingness* of Truth.

Nature and revelation inform us that like produces
 30 like. Divine Science gathers not grapes from thorns,
 nor figs from thistles. Intelligence never produces
 non-intelligence; but matter is ever non-intelligent,

and therefore cannot spring from intelligence. To all 1
 that is unlike unerring and eternal Mind, this Mind
 saith, "Thou shalt surely die;" and else- 3
 where the Scripture saith that dust returns Like evolv-
ing like.
 to dust. The non-intelligent relapses into unreality.
 The immortal never produces the mortal, and good 6
 cannot result in evil. As God himself is good and
 is Spirit, so goodness and spirituality must be im-
 mortal. Their opposites, evil and matter, are mortal 9
 error, and error has no creator. If one is real, the
 other is unreal, and cannot be the outcome of an
 infinite God. 12

Natural history presents vegetables and animals as
 preserving their original species, — like reproducing like.
 A mineral is not produced by a vegetable, nor the man 15
 by the brute. In reproduction, throughout the entire
 round of nature, the order of genus and species is pre-
 served. This points to the spiritual truth and Science 18
 of being. Error relies upon a reversal of this order,
 asserts that Spirit produces matter, and consequently
 all the ills of flesh; and therefore that good is the 21
 author of evil. These suppositions contradict even the
 order of natural science.

The realm of the real is spiritual. The opposite of 24
 Spirit is matter, and the opposite of the real is the un-
 real, or material. Matter is an error of state- Material
error.
 ment. This error in the premise leads to 27
 errors in the conclusion, in every statement into which
 it enters. Nothing we can say or believe regarding
 matter is immortal, for matter is temporal, and is there- 30
 fore a mortal phenomenon, sometimes beautiful, always
 transitory.

- 1 Is Spirit the source or creator of matter? Science
reveals nothing in Spirit out of which to create matter.
- 3 **Substance** Divine Metaphysics explains away matter.
versus sup-
position. Spirit is the only substance and consciousness
recognized by divine Science. The senses
- 6 oppose this; but there are no material senses, for matter
has no sensation. In Spirit there is no matter; even as
in Truth there is no error, and in good no evil. It is a
- 9 false supposition, a notion that there is real substance-
matter, the opposite of Spirit. Spirit being infinite, all,
God can have no opposite.
- 12 That matter is substantial, or has life and sensation,
is one of the false beliefs of mortals, and exists only
in a supposititious mortal consciousness.
- 15 **One cause**
supreme. Hence, as we approach Spirit and Truth, we
lose the consciousness of matter. The admission that
there can be material substance requires another
- 18 admission, — namely, that matter is self-creative, self-
existent, and therefore eternal. From this it would
follow that there are two eternal causes, warring for-
- 21 ever with each other; and yet we say that Spirit is
supreme and omnipotent.

The belief of the eternity of matter contradicts the
24 demonstration of life as Spirit, and leads to the conclu-
sion that if man is material, he originated in dust
and must return to it, — logic which would prove his
27 annihilation.

- All that we term sin, sickness, and death is comprised
in a belief in matter. We define matter as error, be-
cause it is a false sense of life, substance, and
- 30 **Substance**
is Spirit. intelligence. Matter, with its mortality, can-
not be substantial if Spirit is substance and eternal.

Which ought to be substantial to us, — the erring, 1
 changing, and dying, the mutable and mortal, or the
 unerring, immutable, and immortal? A New Testa- 3
 ment writer plainly describes faith, a quality of mind,
 as “the *substance* of things hoped for.”

The doom of matter establishes the conclusion that 6
 matter never originates, never did originate, in the im-
 mortal Mind, and is therefore not eternal **Material**
 substance, Life, or intelligence. Matter is **mortality.** 9
 therefore not created by Mind, nor for the manifestation
 and support of Mind.

Ideas are tangible and real to immortal consciousness; 12
 and they have the advantage of being eternal. **Spiritual**
 Spirit and matter cannot coexist or cooper- **tangibility.**
 ate; and one can no more create the other than Truth 15
 can create error, or *vice versa*.

In proportion as the belief disappears that life and
 intelligence are in or of matter, the immortal facts of 18
 being are seen, whose only idea, or intelligence, is in
 God. Spirit is reached only through the understanding
 and demonstration of Life and Truth and Love. 21

Every system of human philosophy, doctrine, and
 medicine is more or less infected with the pantheistic
 belief that there is mind in matter; but **Pantheistic** 24
 this belief contradicts alike revelation and **tendencies.**
 right reasoning. A logical and scientific conclusion is
 reached only through the knowledge that there are 27
 not two bases of being, matter and mind, but one alone,
 — namely, Mind.

Pantheism, starting from a material sense of God, 30
 seeks cause in effect, principle in its idea, and life and
 intelligence in matter.

1 Matter is unknown in the infinitude of Mind. Sym-
 bols and elements of discord and decay are not prod-
 8 ucts of the infinite, perfect, and eternal *All*.
 The things of God are beautiful. From Love, and the light and harmony which
 are the abode of Spirit, only reflections of
 6 good can come. All things beautiful and harmless are
 ideas of Mind. Mind creates and multiplies them, and
 the product can be only mental.

9 Finite belief can never do justice to Truth in any
 direction. It limits all things, and would compress
 Mind, which is infinite, beneath a skull-bone. Such
 12 belief can neither apprehend nor worship the infinite,
 and seeks to divide the one Spirit into many, to accom-
 modate its finite sense of the divisibility of Soul and
 15 substance.

Through this error human belief comes to have "gods
 many and lords many." Moses declared, as Jehovah's
 18 Belief in many gods. first command of the Ten: "Thou shalt have
 no other gods before me!" but behold the
 zeal of belief to establish the opposite error, of many
 21 deities. The argument of the serpent in the allegory,
 "Ye shall be as gods," urges, through every avenue,
 the belief that Soul is in body, and that Spirit, infinite
 24 Life, is in finite forms.

Rightly understood, instead of possessing a senti-
 ent material form, man has a sensationless body; and
 27 Sensationless body. God, the Soul of man and of all existence,
 being perpetual in His own individuality,
 harmony, and immortality, imparts and perpetuates
 30 these qualities in man. — through Mind, not matter.
 The only excuse for entertaining human opinions, and
 rejecting the Science of being, is our mortal ignorance

of Spirit, — ignorance which yields only to the under- 1
standing of divine Science, whereby we enter into the
kingdom of Truth on earth, and learn that Spirit is 3
infinite and supreme. Spirit and matter no more com-
mingle than light and darkness. When one appears,
the other disappears. 6

Error alone presupposes man to be both mind and
matter. Divine Science contradicts the corporeal senses,
rebukes mental belief, and asks: What is the 9
Ego, whence its origin, and what its destiny? <sup>God and
His image.</sup>
The Ego-man is the reflection of the Ego-God, the
image and likeness of perfect Mind, Spirit, Soul, 12
Principle.

The one Ego, one Mind, or Spirit, called God, is infi-
nite individuality supplying all form and comeliness, 15
which reflects reality and divinity in individual man
and things.

The mind supposed to exist in matter, or beneath a 18
skull-bone, is a myth, a misconceived sense and false
conception as to man and Mind. We shall learn that
sin and mortality are without any actual origin or right- 21
ful existence, when we put off the false sense for the
true, and see that they have neither Principle nor perma-
nency. They are native nothingness, out of which error 24
would simulate creation, through a man formed from
dust instead of Deity.

Divine Science does not put new wine into old bottles, 27
Soul into matter, nor the infinite into the finite. Our
false views of matter perish as we grasp <sup>The true
new idea.</sup>
the facts of Spirit. The old belief must be 30
cast out, or the new idea will be spilled, and the in-
spiration, which is to change our standpoints, will be

1 lost. Now, as of old, Truth casts out evils and heals
the sick.

3 The real Life, or Mind, and its opposite — the so-called
material life — are figured by two geometrical symbols, a

6 **Figures of being.** circle, or sphere, and a straight line. The
circle represents the infinite, without begin-
ning or end; the straight line represents the finite,
which has both beginning and end. The sphere repre-
9 sents self-existent and eternal individuality and Mind;
the straight line, a belief in a self-existent and tem-
porary material existence.

12 The opposite symbols, above referred to, never unite
in figure or fact. The straight line finds no abiding-

15 **Opposite symbols.** place in a curve, and the curve finds no ad-
justment to the straight line. Matter has no

place in Spirit, and Spirit has no place in matter. Truth
has no home in error, and error has no foothold in

18 Truth. Mind cannot pass into non-intelligence and
matter, nor can non-intelligence become Soul. At no
point can these opposites mingle or unite. Even though
21 they seem to touch, one is still a curve, and the other
remains a straight line.

There is no inherent power in matter; for all that
24 is material is a material, human, mortal thought, always
governing itself erroneously.

Truth is the intelligence of immortal Mind. Error
27 is the so-called intelligence of mortal mind.

Whatever indicates the fall of man, or the opposite of
God, or God's absence, is a mortal belief; and this belief
30 **Truth is not inverted.** is neither Mind nor man, for it is not begot-
ten of the Father. The rule of inversion
infers from error its opposite, Truth; and Truth is the

light which dispels error. As mortals begin to under- 1
stand Spirit, they give up the belief that there is any
true life outside of God. 3

Mind is the source of all movement, and there is no
inertia to retard or check its perpetual and harmonious
action. It is the same Life, Love, and wis- 6
dom, "yesterday, and to-day, and forever." Source of
all life and
action.
Matter and its effects — sin, sickness, and
death — are states of mortal mind which act, react 9
and then come to a stop. They are not facts of Mind.
They are not ideas, but illusions. Principle is absolute.
It admits of no beliefs, but rests upon understanding. 12

But what say prevalent theories? They insist that
Life, or God, is one and the same with material life,
so-called. They speak of both Truth and error as *mind*, 15
and of good and evil as *spirit*. They claim that to be
life which is but the objective state of material sense,
— such as the structural life of the tree and of material 18
man, — and deem it the manifestation of the one Life,
God.

This false belief as to what really constitutes life so 21
detracts from God's character and nature, that the true
sense of His power is lost to all who cling to
this falsity. The divine Principle, or Life, Spiritual
structure. 24
cannot be practically demonstrated in length of days,
as it was by the patriarchs, unless its Science be stated
accurately. We must receive it in the understanding, 27
and live it in daily life ; and unless we so do we cannot
teach Science, any more than we can teach and illustrate
geometry by calling a curve a straight line, or calling a 30
straight line a sphere.

Are mentality, immortality, consciousness, resident

1 in matter? It is not rational to say that Mind is infinite,
 but dwells in finiteness, — in matter, — or that matter is
 3 the medium of Mind.

If God is limited to man or matter, or if the infinite
 could be circumscribed within the finite, God would then
 6 **Mind never** be corporeal, and unlimited Mind would seem
 limited. to spring from a limited body; but this is an
 impossibility. Mind can have no starting-point, and can
 9 return to no limit. It can never be in bonds, nor be
 fully manifested through corporeality.

Can God create or accept such representatives of Him-
 12 self as mortals, sin, sickness, and death? Can matter
 Recognition recognize Mind? Can infinite Mind recognize
 impossible. matter? Can the infinite dwell in the finite
 15 or know aught outside of infinity? Can Deity be known
 through the material senses? Can these senses, which
 afford no direct evidence of Spirit, give correct testimony
 18 as to infinite Life, Truth, and Love?

The answer to all these questions must forever be in
 the negative.

21 The physical senses can afford no proof of God. We
 can neither see Spirit through the eye, nor hear it through
 the ear; nor can we feel, taste, or smell Mind.
 24 **Our physical** Even the more subtile and misnamed material
 insensibility elements are beyond the cognizance of these
 to Spirit. senses, and are known only by certain effects commonly
 27 attributed to them.

According to Christian Science the true senses of man
 are spiritual, emanating from divine Mind. Thought
 30 passes from God to man, but no sensation or report
 comes back from body to Mind. The intercommunica-
 tion is always between God and man. Matter is not

sentient, and cannot be really cognizant of good or of 1
 evil, of pleasure or of pain. Man's individuality is not
 material. This Science of being obtains not alone here- 3
 after, in what men call Paradise, but here and now; for
 it is the great fact of being, for time and eternity.

What, then, is the material personality which suffers, 6
 sins, and dies? It is not man, the image and likeness
 of Truth, but man's counterfeit, the inverted The human
 counterfeit. likeness, or error, sin, sickness, and death. 9
 The unreality of the claim that a mortal is the true
 image of God is illustrated by the opposite natures of
 Spirit and matter, for one is intelligence while the other 12
 is non-intelligence.

Is God a physical personality? Spirit is not physical.
 The belief that mind sins, or is within the cranium, is a 15
 false conception of intelligence. The time
 has come for this finite conception of the in- Material
 miscon-
 ceptions. finite, and of a material body as the seat of 18
 Mind, to give place to a diviner sense of Mind and its
 manifestations, — to the better understanding that Science
 gives of the Supreme Being, or divine Principle, Life, 21
 Truth, Love.

By interpreting God as a corporeal Saviour, but not as
 the saving Principle, or divine Love, we shall continue 24
 to seek salvation through pardon, and not
 through reform, and resort to matter, instead Salvation
 is through
 reform. of Spirit, for the cure of the sick. As mortals 27
 reach, through knowledge of Christian Science, a higher
 platform, they will seek to learn, not from matter, but
 from divine Principle, how to demonstrate the Christ, 30
 Truth, as the healing and saving power of God.

It is essential to understand, instead of believe, what

1 relates most nearly to the happiness of being. To seek
 Truth through belief in a human doctrine is not to under-
 3 stand the infinite. We must not seek the immutable
 and immortal through the finite, mutable, and mortal,
 and so depend upon belief instead of demonstration; for
 6 this is fatal to a knowledge of Science. The understand-
 ing of Truth gives real faith in it, and is better than all
 burnt offerings.

9 The Master said, "No man cometh unto the Father
 [the divine Principle of being] but by me." Christ,
 Truth and Life, reveals the divine Principle; for Christ
 12 said, "I am the way." Physical causation was put
 aside, from first to last, by this original man, Jesus.
 He knew that divine Principle alone creates and governs
 15 all that is real.

In the Saxon tongue *good* was the term for God.
 The Scriptures declare all that He made to be
 18 Goodness
a portion
of God. good, like Himself, — good in Principle and
 in idea. Therefore the spiritual universe is
 good, and reflects God as He is.

21 God's thoughts are perfect and eternal, are substance
 and Life. Material and temporal thoughts are human,
 involving error; and since God, Spirit, is the
 24 Spiritual
thoughts. only cause, they lack a divine cause. The
 temporal and material are not then creations of Spirit.
 They are but counterfeits of the spiritual and eternal.
 27 Transitory thoughts are the antipodes of everlasting
 Truth; though (by the supposition of opposites) error
 must also say, "I am true." But this saying destroys
 30 itself.

Sin, sickness, and death are comprised in human ma-
 terial belief, and belong not to the divine Mind. They are

without a real origin or existence. They have neither 1
Principle nor permanence, but belong, with all that is
material and temporal, to the nothingness of error, which 8
simulates the creations of Truth. All creations of Spirit
are eternal; but creations of dust must return to dust.
Error supposes man to be both mental and material; but 6
divine Science contradicts this postulate, and maintains
his spiritual identity.

We call the absence of Truth, *error*. Truth and 9
error are opposites. In Science, Truth is divine, and
the infinite God can have no opposite. Did ^{Divine}
God, Truth, create error? No! "Doth a ^{allness.} 12
fountain send forth at the same place sweet water and
bitter?" God being everywhere and all-inclusive, how
can He be absent, or suggest the absence of omnipres- 15
ence? How can there be more than *all*?

Neither understanding nor truth accompanies error;
nor is error the offshoot of Mind. Evil calls itself 18
something, when it is nothing. It saith, "I am man,
but I am not the image and likeness of God;" whereas
the Scriptures declare that man was made in God's 21
likeness.

Error is false, mortal belief; it is illusion, without
spiritual identity or foundation, and has no real exist- 24
ence. The supposition that life, substance, ^{Error}
and intelligence are *in* matter, or *of* it, is an ^{unveiled.}
error. Matter is neither a thing nor a person, but 27
merely the objective representation of Spirit's opposite.
The five material senses testify to truth and error as
united in a mind both good and evil. Their false evi- 30
dence must yield to Truth only, — to the recognition
only of Spirit, and of a spiritual creation.

1 Truth cannot be contaminated by error. The state-
 2 ment that *Truth is real*, necessarily includes the corre-
 3 lated statement, that *error is unreal*.

The suppositional warfare between truth and error is
 only the mental conflict between the testimony of the
 6 **The great** spiritual senses and the evidence of the mate-
 7 **conflict.** rial senses, and this warfare between the Spirit
 and flesh shall settle all questions through faith in, and
 9 the understanding of divine Love.

Superstition and understanding can never combine.
 When the final physical and moral effects of Christian
 12 Science are fully apprehended, the conflict between
 truth and error, understanding and belief, Science and
 material sense, foreshadowed by the prophets and
 15 inaugurated by Jesus, will cease, and spiritual harmony
 reign. The lightnings and thunderbolts of error may
 burst and flash till the cloud is cleared, the tumult dies
 18 away in the distance, and the raindrops of divinity
 refresh the earth.

The chief stones in the temple of Christian Science
 21 are to be found in the following postulates: that Life
 is God, good, and not evil; that Soul is sin-
 22 **Stones in** less, not to be found in the body; that Spirit
 23 **the temple.** is not, and cannot be, materialized; that Life is not sub-
 24 ject to death; that the spiritual real man has no con-
 sciousness of material life or death.

27 Science reveals the glorious possibilities of man, un-
 limited by the mortal senses. The Christ-
 28 **The Christ-** element in the Messiah made him the Way
 29 **element.** shower, Truth and Life.

In eternal Truth mortals lose what they have learned
 from error, and man's true existence as a child of God

comes to light. Truth, demonstrated, is eternal life. 1
 Mortal man can never rise from the temporal *débris* of
 error, belief in sin, sickness, and death, until he learns 8
 that God is the only Life. The belief that life and sen-
 sation are in the body should be overcome by the under-
 standing of what constitutes man, then the body will be 6
 immortal; and Spirit will have overcome the flesh.

A wicked man is not the idea of God. He is little
 else than the expression of error. To suppose that 9
 hatred, envy, pride, hypocrisy, revenge, have Wickedness
is not man.
 life abiding in them, is a terrible mistake.
 Life and Life's idea, Truth and Truth's idea, never 12
 make men sick or sinful.

The fact that the Christ, or Truth, overcame and still
 overcomes death, proves the "king of terrors" to be but 15
 a mortal belief, or error, which Truth destroys Death but
an illusion.
 with the spiritual evidences of Life; and this
 shows that what appears to the senses to be death is but 18
 a mortal illusion; for to the real man and the real uni-
 verse there is no death-process.

The belief that matter has life results, by the univer- 21
 sal law of mortal mind, in a belief in death. So man,
 tree, and flower are supposed to die; but the fact re-
 mains, that God's universe is spiritual and immortal. 24

The spiritual fact and the material belief of things
 are opposites; but the spiritual is true, and therefore
 the material must be untrue. Life is not in Spiritual
offspring. 27
 matter, therefore it cannot be said to pass out
 of it. Matter and death are but mortal illusions. Spirit,
 and all things spiritual, are the real and eternal. 30

Man is not the offspring of flesh, but of Spirit, — of
 Life, not of death. Because Life is God, it must be

1 eternal, self-existent, — the everlasting I AM, the Being
who was and is and shall be, whom nothing can erase.

3 If the Principle, rule, and demonstration of being are
not in the least understood before what is termed death

6 **Death no** overtakes mortals, they will rise no higher in
advantage. the scale of existence at that single point of

experience; but will remain as material as before the
transition, still seeking happiness through a material

9 instead of through a spiritual sense of life, and from
selfish and inferior motives. That life or mind is finite

and physical, and manifested through brain and nerves
12 is false, hence Truth comes to destroy this error and its

effects, namely, sickness, sin, and death. To the other,
the spiritual class, relates the Scripture: "On such the

15 second death hath no power."

If the change called *death* destroyed the belief in sin,
sickness, and death, happiness would be won at the

18 **Future** moment of dissolution, and be forever per-
purification. manent; but this is not so. Perfection is

gained only by degrees. They who are unrighteous

21 shall be unrighteous still, until Christ, Truth, through
divine Science, removes all ignorance and sin.

The sin and error which possess us at the instant of
24 death do not cease at that moment, but endure until the

Sin is death of these errors. To be wholly spiritual,
punished. man must be sinless, and he becomes spiritual

27 only when he reaches perfection. The murderer, though
slain in the act, does not thereby forsake sin. He is no

more spiritual for believing his body dead, and learning
30 that his cruel mind is not dead. His thoughts are no

purger until evil is disarmed by goodness. His body is as
material as his mind, and *vice versa*.

The suppositions that sin is pardoned while unfor- 1
saken, that happiness can be genuine in the midst of
sin, that the so-called death of the body frees from sin, 3
and that God's pardon is aught but the destruction of
sin, — these are grave mistakes. We know that all will
be changed "in the twinkling of an eye," when the last 6
trump shall sound; but this last call of wisdom cannot
come till mortals have already yielded to each lesser call
in the growth of Christian character. Mortals need not 9
fancy that belief in the experience of death will awaken
them to glorified being.

Universal salvation rests on progression and probation, 12
and is unattainable without them. Heaven is not a
locality, but a divine state of Mind in which
all the manifestations of Mind are harmoni- Salvation
and pro-
bation. 15
ous and immortal, because sin is not there,
and man is found having no righteousness of his own,
but in possession, like Paul and his followers, of "the 18
mind of the Lord."

"In the place where the tree falleth, there it shall be."
So we read in Ecclesiastes. This text has been trans- 21
formed into the popular proverb, "As the tree falls, so
it must lie." As man falleth asleep, so shall he awake.
As death findeth mortal man, so shall he be after death, 24
until probation and growth shall effect the needful
change. Mind never becomes dust. No resurrection
from the grave awaits Mind or Life, for the grave has 27
no power over either.

No final judgment awaits mortals; for the judgment-day
of wisdom comes hourly and continually, even Day of
judgment. 30
the judgment by which mortal man is divested
of all material error. As for spiritual error there is none.

1 When the last mortal fault is destroyed, then the
 final trump will sound which ends the battle of Truth
 3 with error and mortality; "but of that day and hour,
 knoweth no man." Here prophecy pauses. Divine
 Science alone can compass the heights and depths of
 6 being, and reveal God.

Truth will be to us "the resurrection and the life"
 only as it destroys all error, and the belief that Mind,
 9 ^{Primitive} the only immortality of man, can be fettered
^{error.} by the body, and Life be controlled by death.
 Erring, sinful, sick, and dying men are not the like-
 12 nesses of perfect and eternal Mind.

Matter is the primitive belief of mortal mind, because
 this so-called mind has no cognizance of Spirit. To
 15 mortal mind, matter is substantial, and evil sometimes
 good. The senses of mortal mind are material, and its
 consciousness is dependent on matter.

18 Jesus, explaining the origin of material man and
 mortal mind, said: "Why do ye not understand my
 speech? Even because ye cannot hear my word. Ye
 21 are of your father, the devil [evil], and the lusts
 of your father ye will do. He was a murderer from
 the beginning, and abode not in the truth, because
 24 there is no truth in him. When he speaketh a lie he
 speaketh of his own: for he is a liar, and the father
 of it."

27 This carnal mortality, misnamed *mind*, must become
 extinct, and thus man would be annihilated, were it not
 for the spiritual man's indissoluble connec-
 30 ^{Immortal} ^{man.} tion with God, which Jesus brought to light.
 In his resurrection and ascension he showed that
 a mortal man is not the real essence of manhood;

and this unreal mortality disappears in presence of the 1
reality.

Electricity is not a vital fluid, but the least material 3
form of illusive consciousness, — the material mindless-
ness, which forms no link between matter ^{Elementary} and Mind, and destroys itself. Matter and ^{electricity.} 6
mortal mind are but different strata of human belief.
The grosser substratum is named matter. The more
ethereal is called human, or mortal mind, and is the 9
illusion that is called mind in matter. In reality and
Science both strata are false presentations of man.

The material so-called gases and forces are counter- 12
feits of the spiritual forces of divine Mind, whose
potency is Truth, whose attraction is Love, whose ad-
hesion and cohesion are Life, perpetuating the eternal 15
facts. Electricity is the sharp surplus of materiality
which counterfeits the true essence of spiritual Truth,
— the great difference being that the former is unreal 18
and the latter is real.

The vapid fury of mortal mind — expressed in earth-
quake, wind, wave, lightning, fire, bestial ferocity — 21
shows this so-called mind to be self-destructive. These manifestations of evil counterfeit <sup>The counter-
feit forces.</sup>
divine justice, and are called, in the Scriptures, “the 24
anger of the Lord.” Really they signify His justice in
the self-destruction of error, and point to its opposite, the
strength and permanency of Truth, whose supremacy is 27
ever asserting itself. Christian Science brings to light
Truth and its supremacy, universal harmony, the entire-
ness of God, good, and the nothingness of evil. 30

The five physical senses are the avenues and instru-
ments of human error, which correspond with it. These

1 senses indicate the common human belief, — namely,
 3 **Instruments of error.** that life, substance, and intelligence are a uni-
 son of matter with Spirit. This is panthe-
 6 ism, and carries within itself the seeds of all error.

If man is both mind and matter, the loss of one finger
 6 would take away some quality and quantity of the man;
 for matter and man would be one.

The belief that matter thinks, sees, or feels, is not
 9 more real than that matter enjoys and suffers. This
 12 **Mortal verdict.** mortal belief, misnamed *man*, is error, say-
 ing: “Matter has intelligence and sensation.
 12 Nerves feel. Brain thinks and sins. The stomach can
 make a man cross. Injury can cripple and matter can
 kill man.” This verdict of the so-called material senses
 15 victimizes mortals, taught, as they are by physiology and
 pathology, to revere false testimony, even the errors that
 are destroyed by Truth, through spiritual sense and
 18 understanding.

The lines of demarcation between immortal man, rep-
 resenting Spirit, and mortal man, representing the error
 21 **Mythical pleasure.** that life and intelligence are in matter, show
 the pleasures and pains of matter to be myths,
 and human belief in them to be the father of mythology,
 24 wherein matter is represented as divided into intelligent
 gods. Man’s genuine selfhood is recognizable only in
 what is good and true; for man is not self-made, he
 27 is the offspring of God.

The inebriate believes there is pleasure in intoxication.
 The thief believes he gains something by stealing, and
 30 the hypocrite that he is hiding himself. The Science
 of Mind corrects such mistakes, as Truth demonstrates
 the falsity of error.

The belief that a severed limb is aching in the old 1
location, when the sensation is believed to be
in nerves which are no longer there, is an **Severed**
members. 3
added proof of the unreliability of physical testimony.

God creates and governs the universe, including man.
The universe is filled with spiritual ideas, which He 6
evolves, and they are obedient to the Mind
which makes them. Mortal mind transforms **Mortals**
unlike
immortals. 9
the spiritual into the material, and must give
back the original, if it would escape from the mortality
which follows its error. Mortals are not like immortals,
created in God's own image; but infinite Spirit is all, 12
and false consciousness will at last yield to the discern-
ment of this fact, and disappear, and the real sense of
being, perfect, and forever intact, will appear. 15

The manifestation of God through mortals is as light
passing through the window-pane. The light and the
glass never mingle, but the glass is less opaque **Goodness** 18
than the walls. The mortal mind through **transparent.**
which Truth appears most vividly is that one which
has lost much materiality,—much error, in order to 21
become a better transparency for Truth. Then, like
a cloud melting into thin vapor, it no longer hides the
light. 24

All that is called mortal thought is made up of error.
The theoretical mind is matter, named *brain*, or *material*
consciousness, the exact opposite of real Mind, **Brainology** 27
or Spirit. Brainology teaches that mortals **a myth.**
are created to suffer and die. It further teaches that
when man is dead, his immortal soul is resurrected from 30
death and mortality. Thus error theorizes that spirit is
born of matter and returns to matter, and man has a

1 resurrection from dust; whereas Science unfolds the
 eternal verity, — that man is the spiritual, eternal reflec-
 3 tion of God.

Progress is born of experience. It is the ripening of
 mortal man, through which the mortal is dropped for
 6 ^{Scientific} the immortal. Either here or hereafter, suf-
^{purgation.} fering or Science must destroy all illusions
 regarding life and mind, and regenerate material sense
 9 and self. The old man, with his deeds, must be put off.
 Nothing sensual or sinful is immortal. The death of a
 false material sense and of sin, not the death of organic
 12 matter, is what reveals man, and Life, harmonious, real,
 and eternal.

The so-called pleasures and pains of matter perish;
 15 and they must go out under the blaze of Truth, spiritual
 sense, and the actuality of being. Mortal belief must,
 through Science or suffering, lose all satisfaction in
 18 error and sin, in order to part with them.

Whether mortals will learn this here or hereafter, and
 how long they will suffer the pangs of fiery destruction,
 21 depends upon the tenacity of error.

The knowledge obtained only from the corporeal
 senses leads to sin and death. When the testimonies of
 24 ^{Mixed} Spirit and matter, Truth and error, seem to
^{testimony.} commingle, they rest upon foundations which
 time is wearing away. Mortal mind judges by the evi-
 27 dence from the material senses, until Science obliterates
 this false testimony. An improved belief is one step out
 of error, and aids in taking the next step and under-
 30 standing the situation in Christian Science.

Human belief is an autocrat, though not deserving its
 power. It says to mortals, "You are wretched!" and

they become so; and nothing can change this state, un- 1
 til the belief changes. Human belief says, "You are
 happy!" and mortals are so; and no circum- 3
 stance can alter the situation, until the belief Belief an
autocrat.
 on this subject changes. Human belief says to mortals,
 "You are sick!" and this testimony manifests itself on 6
 the body as sickness. It is as necessary for a health-
 illusion, as for an illusion of sickness, to be instructed
 out of itself, into the understanding of what constitutes 9
 health; for a change in either thought affects the physi-
 cal condition.

Erroneous belief is destroyed by truth. Change the 12
 evidence, and that disappears which before seemed to
 it real; and the human consciousness rises Self-im-
provement. 15
 higher. Thus the reality of being is attained
 and man found to be immortal. The only fact concern-
 ing any material concept is, that it is neither scientific
 nor eternal, but subject to change and dissolution. 18

Faith is higher and more spiritual than belief. It is
 a chrysalis state of human thought, wherein spiritual
 evidence, contradicting the testimony of ma- Faith higher
than belief. 21
 terial senses, begins to appear, and Truth,
 the ever-present, is becoming understood. Human
 thoughts have their degrees of comparison. Some 24
 thoughts are better than others. A belief in Truth is
 better than a belief in error, but no human opinions are
 founded on the divine rock. They can be shaken; and 27
 until belief becomes faith, and faith becomes spiritual
 understanding, human thought has little relation to the
 actual or divine. 30

A belief fulfils its own illusive conditions. Sickness,
 sin, and death are the vague realities of human con-

1 clusions. Life, Truth, and Love are the realities of
 divine Science, which dawn in faith, and glow full-
 3 orb'd in spiritual understanding. As a cloud hides the
 sun it cannot extinguish, so false belief silences for a
 while the voice of immutable harmony; but it cannot
 6 destroy Science armed with faith, hope, and fruition.

What is termed material sense can only report a mortal temporary sense of things; whereas spiritual sense
 9 **Truth's** can only bear witness to Truth. To material
witness. sense the unreal is the real until this sense is
 corrected by Christian Science.

12 Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense involves the belief that mind is
 15 in matter. This human belief, alternating between a sense of pleasure and pain, between hope and fear, between life and death, never reaches beyond the boundary of the mortal, or the unreal. When the real is
 18 attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like
 21 numbers and notes, start from Principle, and admit no materialistic beliefs concerning them. Spiritual ideas lead up to their divine origin, God, and to the spiritual
 24 senses.

Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial
 27 **Thought-** visitants, flying on spiritual, not material,
angels. pinions. They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. Human conjecture confers upon
 30 them its own forms of thought, marked with superstitious outlines, making them human creatures with sug-

gestive feathers : but this is only fancy. It has behind it 1
 no more reality than has the sculptor's thought when he
 carves his "statue of liberty," which embodies his con- 3
 ception of an unseen quality or condition, but which has
 no physical antecedent reality, save in the artist's own
 observation and "chambers of imagery." 6

My angels are exalted thoughts, appearing at the door
 of some sepulchre, where human belief has buried its
 fondest earthly hopes. With white fingers Our angelic . 9
 they point upward to a new and glorified trust, messengers.
 a higher ideal of life and its joys. Angels are God's
 impartations to man, — not messengers, or persons, but 12
messages of the true idea of divinity, flowing into human-
 ity. These upward-soaring thoughts never lead mortals
 toward self or sin, but guide them to the Principle of all 15
 good, whither every pure and uplifting aspiration tends.
 We should give earnest heed to these spiritual guides.
 Then they will tarry with us, and we shall be found 18
 entertaining "angels unawares."

Knowledge gained from material sense is figuratively
 represented in Scripture as a tree, bearing the fruits of 21
 sin, sickness, and death. Ought we not then Knowledge 22
 to judge this knowledge, thus obtained, to be and Truth.
 untrue and dangerous, since "the tree is known by his 24
 fruit" ?

Truth never destroys its own idea. It is spiritual,
 eternal substance, which cannot destroy its own reflec- 27
 tion. Corporeal sense, or error, may hide truth, health,
 harmony, and Science, as the mist obscures the sun or
 the mountain ; but Science, the sunshine of Truth, 30
 will melt away the shadow, and reveal the celestial
 peaks.

1 If man were solely a creature of the material senses,
 he would have no eternal Principle, and would be mu-
 3 ^{Old and}table and mortal. Human logic is awry when
^{new man.} it attempts to draw correct spiritual conclu-
 sions of life from matter. Finite sense has no true
 6 appreciation of infinite Principle, — God, — or of His
 infinite idea, or reflection, — man. The mirage, which
 makes trees and cities seem to be where they are not,
 9 illustrates the illusion of material man, who is not found
 in the image of God.

So far as the scientific statement of being is under-
 12 stood, it can be proven ; and will bring to light the true
 reflection₄₄ of God — the real man, or the *new* man (as
 St. Paul has it).

15 The temporal and unreal never touch the eternal and
 real. The mutable and imperfect never touch the im-
 mutable and perfect. The inharmonious and
 18 ^{The tares}self-destructive never touch the harmonious
^{and wheat.}and self-existing. These opposites are the tares and
 wheat, which never really mingle, though (to mortal
 21 sight) they grow side by side until the harvest. In the
 harvest, Science separates the wheat from the tares,
 through the realization of God as ever present, and of
 24 man as reflecting the divine likeness.

Spirit is God, or Soul. Soul, or Spirit, is not within a
 cranium or in matter. If it were so, God would have
 but one representative, that is, man, and man
 27 ^{The divine}would be identical with God. The theory
^{reflection.}that soul, or spirit, dwells in matter is taught by theo-
 30 logians and physicians. This theory is questionable.
 Man reflects and expresses the divine substance, or
 Mind ; but God is not in His reflection, any more than

in the mirror which reflects his image, or the 1
 in the ray of light which goes out from it.
 seen only in that which reflects good, Life, 3
 ove, — yea, which manifests all God's attributes
 or, even as the human likeness, thrown upon
 r, repeats precisely the color, form, and action 6
 et in front of it.

sons comprehend what divine Science means
 reflection. To himself, mortal and material 9
 to be substance; but his sense of substance
 or, and is temporal.

er hand, the immortal and spiritual man is 12
 tial, and reflects the eternal substance, or
 mortals hope for. He reflects divine Life,
 ove, which constitute the only real and 15

This reflection is transcendental, only
 irtual man's substantiality transcends
 and is revealed only through divine 18

stance, and man is the offspring of sub-
 ade in the divine image and likeness, 21
 sh for, and in reality has,

od, the substance of Spirit, <sup>Inverted
images
and Ideas.</sup>
 belief that man has any 24

mind, is not spiritual and breaks the
 t: Thou shalt have but one God,
 nan seems to himself to be material 27
 is "image." Delusion arises from
 of material sense, which, from a
 utable the focal distance of infinite 30
 orted image of Mind and substance,
 l upside down.

1 This falsity presupposes soul to be an unsubstantial
 dweller in material forms, and spirit and substance to
 3 be material instead of immaterial. Immortality is not
 bounded by mortality. Infinity is not compassed by
 finiteness. Principle is not to be found in fragmentary
 6 ideas.

The material mind and body are temporal, but the im-
 mortal are spiritual and eternal. The identity of the
 9 **Identity** real man is not lost, but found through this
 not lost. explanation; for the conscious infinitude of
 existence and of all identity is thereby discerned, and re-
 12 mains unchanged. It is impossible that man should lose
 aught, when all is eternally his. The notion that mind
 is in matter, and that the so-called pleasures and pains —
 15 the sin, sickness, and death of the body — are real, is a
 mortal belief; and this belief is all that will ever be lost.

Continuing our definition of *man*, let us remember that
 18 the harmonious and immortal man has existed forever,
 Definition and is always beyond and above the mortal
 of man. illusion of any life, substance, and intelligence
 21 as existent in matter. This statement is based on fact,
 not fable. The Science of being reveals man as perfect,
 even as the Father is perfect; because the Soul, or Mind,
 24 of man is God, the divine Principle of all being, and the
 real man is governed by Soul instead of sense, by the
 law of Spirit, not of matter.

27 God is Love. He is therefore divine Principle, the
 infinite Person, called God. Man's true consciousness is
 in the mental, not in any bodily likeness to Spirit. In-
 30 deed, the body presents no proper likeness of divinity,
 though mortal mind would fain have us so believe.

Even in Christian Science, reproduction, by Spirit's

individual ideas, is but the reflection of the creative 1
 power of the divine Principle of those ideas. The re-
 flection, through mental manifestation, of the 3
 multitudinous forms of Mind which people the **Mental**
 realm of the real, is controlled by Mind, which is the **propagation.**
 Principle thereof. This multiplication comes from no 6
 power of propagation in themselves or in matter.

The minutiae and grandeur of lesser individualities re-
 flect the one divine individuality. They are compre- 9
 hended in Soul and formed by Spirit, not by material
 sensation. Whatever reflects Life, Truth, and Love is
 spiritually conceived and brought forth; but the state- 12
 ment that man is conceived and evolved both spiritually
 and materially, or by both God and man, contradicts
 this. All the vanity of the ages can never make both 15
 these contradictions true. Divine Science lays the axe
 at the root of the illusion that life, or mind, is in the
 material body; and it will eventually destroy this illu- 18
 sion, through the self-destruction of all error, and a
 beatified understanding of the Science of Life, which
 overcomes death. 21

The belief that pain and pleasure, life and death,
 holiness and unholiness, mingle in man, — **Error**
 that mortal, material man is the likeness of **defined.** 24
 God and is himself a creator, — is a decided error.

God, without the image and likeness of Himself, would
 be a nonentity, or Mind unexpressed. God would be 27
 without a witness or proof of His own na-
 ture. Spiritual man is the idea of God, an **Man's**
 idea which cannot be lost, nor separated from **entity**
 its divine Principle. When the evidence before the **spiritual.** 30
 material senses yielded to spiritual sense, the apostle

1 declared that nothing could alienate him from God, from the sweet sense and presence of Life and Truth.

3 It is ignorance and belief alone, based on a material view of things, which hide spiritual beauty and goodness.

6 **Man inseparable from Love.** Understanding this, Paul said: "Neither death nor life, . . . nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God."

9 This is the doctrine of divine Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not
12 the master of joy; that good can never produce evil, nor Life result in death. The perfect man — governed by God, his perfect Principle — has immortality, sinless-
15 ness, and everlasting bliss.

Harmony is produced by its Principle, is controlled by it, and abides with it. Divine Principle is the Life of
18 **Harmony natural.** man. His happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as
21 in music, and discord is unnatural and repellent.

The Science of music governs tones. If mortals caught harmony through the ear — a material sense —
24 they would lose it again, if time or accident robbed them of hearing. To be master of chords and discords, the Science of music must be understood. Left to the
27 decisions of material sense, music is liable to be misapprehended and run into confusion. Controlled by belief, instead of understanding, it is, must be, imperfectly
30 expressed. So man, not understanding Science, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in the hands of igno-

rance, placed at the disposal of illusions, subjected to 1
the same material sense which creates discord. A dis-
contented, discordant mortal is no more a *man* than 3
discord is music.

A picture in the camera, or a face reflected in the
mirror, is not the original, though resembling it. Man, 6
in the likeness of his Maker, reflects the cen- ^{Human}
tral light of being, the invisible God. As ^{reflection.}
there is no corporeality in the mirrored form, which is 9
but a reflection, so man, like all things else, belongs to
God, and his Life is the divine Principle above him, not
in a mortal body. 12

Gender also is a quality, a characteristic of mortal
mind, not of matter. The verity that God's image is
not a creator, though it reflects the creation of Mind, 15
constitutes the underlying reality of reflection. "Then
answered Jesus and said unto them: Verily, verily I
say unto you, the Son can do nothing of himself, but 18
what he seeth the Father do: for what things soever He
doeth, these also doeth the Son likewise."

The inverted images presented by the senses, the de- 21
flections of matter, as opposed to the Science of spirit-
ual reflection, are all unlike Spirit. In the ^{Inverted}
illusion of life that is here to-day and gone to- ^{images.} 24
morrow, man would be wholly mortal, were it not that
Love, the divine Principle that obtains in divine Science,
destroys all error and brings immortality to light. Be- 27
cause man is the reflection of his Maker, he is not
subject to birth, growth, maturity, decay. These mor-
tal dreams are of human origin, not divine. 30

The Sadducees reasoned falsely about the resurrec-
tion; but not so blindly as the Pharisees, who believed

1 error to be as immortal as Truth. The Pharisees thought
 they could raise the spiritual from the material. They
 3 ^{Jewish} would first make life result in death, and then
 ^{traditions.} resort to death to reproduce spiritual life.
 Jesus taught them how death was to be overcome by
 6 spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul
 makes man immortal. If God, who is Life, were parted
 9 ^{Divinity not} for a moment from His reflection, man, dur-
 ^{childless.} ing that moment there would be no divinity
 reflected. The Ego would be unexpressed, and the
 12 Father would be childless, — no Father.

If Life or Soul and its representative, man, unite only
 for a period, to be then separated as by a law of divorce,
 15 and to be brought together again at some uncertain future
 time, and in a manner unknown, — and this is the gen-
 eral religious opinion of mankind, — we are left without
 18 a rational proof of immortality. But man cannot be
 separated for an instant from God, if he reflects Him.
 Science proves man's existence to be intact.

21 The myriad forms of mortal thought, made manifest
 as matter, are not more distinct or real to the mate-
 rial senses than are the Soul-created forms to
 24 ^{Thought-} spiritual sense, wherein Life is permanent.
 ^{forms.} Undisturbed amid the jarring testimony of the material
 senses, Science, still enthroned, is unfolding to mortals
 27 the immutable, harmonious, divine Principle, Life and
 the universe, ever-present and eternal.

Is God's man, spiritually created, material and mortal?
 30 Did he originate in nothingness and dust, and spring
 from matter instead of Spirit? The parent of all human
 discord was the Adam-dream, the deep sleep, wherein

originated the delusion that life and intelligence proceed 1
 from and pass into matter. This pantheistic error, or
 so-called *serpent*, insists still upon the oppo- 3
 site of Truth, saying, "Ye shall be as gods;" The serpent's
 whisper.
 that is, I will make error itself to be as real and eternal
 as Truth. 6

Evil affirms itself as mind, and declares that there is
 more than one God. It says: "There shall be lords
 and gods many. I declare that God makes evil minds 9
 and evil spirits, and I aid Him. Truth shall change
 sides and be the opposite of Spirit. I will put spirit
 into what I call matter, and it shall seem to have life, 12
 as much as God, Spirit, who is Life."

This error has proved itself error. Its life is found to
 be not Life, but only a transient, false sense of existence, 15
 which ends in death. Error charges its lie to
 Truth, and says: "The Lord knows it. He Bad results
 from error.
 has made man mortal and material, out of matter instead 18
 of Spirit." Thus error partakes of its own nature and
 utters its falsities. If we regard matter as intelligent,
 and Mind as both good and evil, every sin or supposed 21
 material pain and pleasure seems normal,—a portion
 of God's creation,—and weighs against our course
 Spiritward. 24

In the beginning the divine Mind made man, and gave
 him dominion over all the earth. This man was not
 created from a material basis, nor bidden to 27
 obey material laws which Spirit never made. Higher
 statutes.
 His government is in spiritual statutes, in the higher
 law of Mind. 30

Above error's awful din, blackness, and chaos, the voice
 of Truth still calls: "Adam, where art thou? Con-

1 sciousness, where art thou? Art thou dwelling in the
 belief that mind is in matter, and that evil is mind?
 3 **The great** or art thou in the living faith that there can
question. be no other mind but God, and keeping His
 commandment?" Until the lesson is learned that God
 6 is the only Mind governing man, mortal belief will be
 afraid, as it was in the beginning, and will hide from
 the demand, "Where art thou?" This awful demand,
 9 "Adam, where art thou?" is met by the admission,
 from the head, heart, stomach, blood, nerves: Lo, here
 am I, looking for happiness and life in the body, but
 12 finding only an illusion, a blending of false claims, false
 pleasure, pain, sin, sickness, and death.

The Soul-inspired patriarchs heard the voice of Truth,
 15 and talked with God as consciously as man talks with
 man.

Jacob was *alone*, wrestling with error, — struggling
 18 with a mortal sense of life, substance, and intelligence
 as existent in matter, with its false pleasures
 21 **Wrestling** and pains, — when an angel, a message from
of Jacob. Truth and Love, appeared to him, and smote the sinew,
 or strength, of his error, till it became powerless; and
 thereby Truth, being understood, gave him spiritual
 24 strength in this Peniel of divine Science. Then said the
 spiritual evangel: "Let me go, for the day breaketh;"
 that is, The light of Truth and Love dawns upon thee;
 27 but the patriarch, perceiving his own error and need of
 help, did not loosen his hold upon this glorious light un-
 til his nature was transformed. When Jacob was asked,
 30 "What is thy name?" he straightway answered; and
 then his name was changed to Israel, for "as a prince"
 had he prevailed, and had "power with God and with

men." Then Jacob questioned his deliverer, "Tell me, 1
I pray thee, *thy* name;" but this appellation was with-
held, for the messenger was not a corporeal being, but 3
a nameless, incorporeal impartation of divine Love to
man, which, to use the word of the Psalmist, *restored* his
Soul, — gave him the spiritual sense of being, and re- 6
buked his material sense.

The result of his struggle thus appeared. He had
conquered material error with the understanding of 9
Spirit and spiritual power. This changed the ^{Israel the}
man. He was no longer called Jacob, but ^{new name.}
Israel, — a prince of God, or a soldier of God, who had 12
fought a good fight. He was to become the father of
those who through earnest striving followed his demon-
stration of the power of Spirit over the material senses; 15
and the children of earth who followed his example were
to be called the children of Israel, until the Messiah
should rename them. If these children should go 18
astray, and forget that Life is God, good, — and good
is not in elements which are the opposite of Spirit, —
and thus lose the divine power which heals the sick 21
and sinful, they were to be brought back through great
tribulation, and led to deny material sense, or mind in
matter, even as the gospel teaches. 24

The Science of being shows it to be impossible for
infinite Spirit or Soul to be in a finite body, or for man
to be a separate intelligence from his Maker. ^{Life never} 27
It is a self-evident error to suppose that there ^{structural.}
can be such a reality as organic animal or vegetable life,
when it always ends in death. Life is never for a 20
moment extinct, therefore it is never structural or organic,
and never absorbed or limited by its own formations.

1 The artist is not in his painting. The picture is his
 thought evolved. The human belief fancies that it
 3 ^{Thought seen} delineates thought on matter; but what is
 as substance. matter? Did it exist prior to thought? Mat-
 ter is made up of supposititious mortal mind-force, but
 6 all might is divine Mind. Thought will finally be under-
 stood and seen in all form, substance, and color, but
 without material accompaniments. The potter is not in
 9 the clay; else the clay would have power over the potter.
 God is His own infinite Mind, and governs all.

Day may decline and shadows fall, but darkness flees
 12 when the earth has again turned upon its axis. The
 sun is not affected by the revolution of the
 13 ^{The central} earth. So Science reveals Soul as God, un-
 Intelligence. touched by sin and death, as the central Life and intelli-
 15 gence, around which circle harmoniously all things in
 the systems of Mind.

18 Soul changeth not. We are commonly taught that
 there is a human soul which sins and is lost spiritually,
 — that soul may be lost, and yet is immortal.
 21 ^{Soul im-} If Soul could sin, Spirit, Soul, would be flesh
 perishable. instead of Spirit. It is the belief in sin, and material
 sense that sins. If Soul sinned, Soul would die. Sin
 24 is the element of self-destruction, and spiritual death is
 oblivion. Then the annihilation of Spirit would be in-
 evitable. The only Life is Spirit, and if Spirit loses Life
 27 as God, good, Spirit hath no other existence, and would
 be annihilated.

God is Mind, and God is not seen by a corporeal
 30 sense, because Mind is Spirit, which physical sight
 cannot discern. There is neither growth, maturity, nor
 decay in Soul. These changes are the mutations of

sense, the varying clouds of mortal belief, which hide 1
the truth of being.

What is termed mortal mind, or carnal mind, — erring, 3
sinning, and dependent on matter for manifestation and
life,—is not Mind. All that Mind, God, is, or hath made,
is good, and He made all; hence in reality there is no evil. 6

Soul is immortal because it is Spirit, with no element
of self-destruction. Is man lost spiritually? No, he
can only be lost materially. All sin is of the ^{Sin only of} 9
flesh. It cannot be spiritual. Sin exists only ^{the flesh.}
so long as the material illusion of mind in matter, re-
mains. It is the sense of sin, and not a sinful soul, 12
which must be lost.

Through false estimates of soul as dwelling in sense,
and mind as dwelling in matter, belief strays into a 15
sense of temporary loss or absence of soul. ^{Soul im-}
This state of error is the mortal dream of life ^{peccable.}
and substance as existent in matter, and is directly 18
opposite to the immortal reality of being. So long as
we believe that soul can sin, or that immortal Soul is in
mortal body, we can never understand the Science of 21
being. When humanity does understand this Science,
it will become the law of Life to man, — even the
higher law of Soul, which prevails over material sense, 24
through harmony and immortality.

The objects cognized by the physical senses have not
the reality of substance. They are only what mortal 27
belief calls them. As mortals lay off a false sense of life,
substance, and intelligence, — matter, sin, and mortality
lose all supposed consciousness or claim to life or exist- 30
ence. But the spiritual, eternal man is not touched by
these phases of mortality.

1 How true it is that whatever is learned through ma-
 terial sense must be lost because it is reversed by the
 3 **Sense-** spiritual facts of Science. That which ma-
 dreams. terial sense calls intangible is found to be
 substance. What to this sense seems substance be-
 6 comes nothingness, when the sense-dreams vanish, and
 reality appears.

The senses look on a corpse, not as man, but simply
 9 as matter. Men say, "The body is dead;" but this
 death is the departure of a mortal mind, not of mat-
 ter. The matter is there still. The consent of that
 12 mortal mind to depart occasions its departure; yet
 you say that matter has died.

People go into ecstasies over the idea of a corporeal
 15 Jehovah, though with scarcely a spark of love in their
 Vain hearts; yet God is Love, and without Him
 ecstasies. immortality cannot appear. Mortals try to
 18 believe without understanding Truth, yet God is Truth.
 Mortals claim that man must die, when his eternal Prin-
 ciple is ever-present Life. Mortals believe in a finite
 21 personal God; when God is divine Love, that must be
 reflected.

Our theories are based on finite premises, which can-
 24 not penetrate beyond matter. A limited sense of God
 Man-made and of man's capabilities necessarily limits
 theories. faith and hinders understanding. It divides
 27 faith and understanding between matter and Spirit,
 the finite and the infinite, and so turns away from
 the infinite and healing Principle to the inanimate
 30 drug.

Jesus' spiritual origin, and his demonstration of divine
 Principle, richly endowed him, and entitled him to son-

Science. He was the son of a virgin. The term 1
 Jesus, or Jesus the Christ (to give the full and
 translation of the Greek), may be 3
 “Jesus the anointed,” — Jesus the ^{The one} anointed.
 ned, or the divinely royal man; as it is said
 the first chapter of Hebrews: — 6

efore God, even thy God, hath anointed thee
 the oil of gladness above thy fellows.

agrees another passage in the same chapter, 9
 to the Son as “the brightness of His
 y, and the express [expressed] image of
 nfinite Mind].” It is noteworthy that the 12
 ess image,” in the Common Version, is, in
 tament, *character*. Using this word in its
 r, we may assume that the author of this 15
 tle regarded Christ as the Son of God,
 ion of the infinite; and the cause given
 on of Jesus, Mary’s son, was that he 18
 ness and hated iniquity.” The passage
 er in the translation of the late George
 — “Who, being a brightness from His 21
 ge of His being.”

th was the most scientific man that

He plunged beneath the material 24
 nd found their spiritual
 odate himself to imma- ^{Jesus the} Scientist.

power, — for spirituality was pos- 27
 ed degree, even by his disciples, —
 7, which by this power he raised
 and bones.” To show that the 30
 as Spirit, and the body no more

1 perfect because of death, and no less material until the
 ascension (his further spiritual exaltation) made it so, he
 3 waited until the mortal or fleshly sense had relinquished
 the belief of substance-matter, and spiritual sense had
 quenched all earthly yearnings. Thus he found the
 6 eternal Ego, and proved that he and the Father were
 inseparable as God and His reflection, spiritual man.
 Our Master gained the solution of being, demonstrating
 9 the existence of but one Mind, without a second or equal.

The Jews, who sought to kill this man of God, showed
 plainly that their material views were the parents of
 12 **The bodily resurrection.** their wicked deeds. When Jesus spake of re-
 producing his body, — knowing, as he did, that
 Mind was the builder, — and said, “Destroy this temple,
 15 and in three days I will raise it up,” they thought he
 referred to their material temple instead of his body.
 To such materialists, the real man seemed a spectre,
 18 unseen and unfamiliar; and the body which they laid
 in a sepulchre, seemed to be substance. This material-
 ism lost sight of the true Jesus; but the faithful Mary
 21 saw him, and he presented to her, more than ever before,
 the true idea of Life and substance.

Because of mortals’ material and sinful belief, the
 24 spiritual Jesus was imperceptible to them. The higher
 his demonstration of divine Science carried
 12 **Opposition of materialists.** the problem of being, and the more distinctly
 27 he uttered the demands of its divine Principle, Truth,
 and Love, the more odious he became to sinners, and to
 those who were depending on doctrines and material
 30 laws to save them from sin and sickness, and who were
 submissive to death as being in supposed accord with the
 inevitable law of life. Jesus proved them wrong by his

resurrection, and said : " Whosoever liveth, and believeth 1
in me, shall never die."

That saying of our Master, " I and my Father are one," 3
separated him from the scholastic theology of the rabbis.
His better understanding of God was a re- ^{Hebrew}
buke to them. He knew of but one Mind, ^{theology.} 6
and laid no claim to any other. He knew that the Ego
was Mind, instead of body, — that matter, sin, and evil
were not Mind; and his understanding of this divine 9
Science brought upon him the anathemas of the age.

The opposite and false views of the people hid from
their eyes Christ's sonship with God. They could not 12
discern his spiritual existence. Their carnal ^{The true}
minds were at enmity with it. Their thoughts ^{sonship.}
were filled with mortal error, instead of God's spiritual 15
idea as presented by Christ Jesus. The likeness of God
we lose sight of through sin, which beclouds the spiritual
sense of Truth; and we only regain this likeness when 18
we subdue sin, and regain man's heritage, and the liberty
of the sons of God.

Jesus' spiritual origin and understanding enabled him 21
to demonstrate the facts of being, — to prove, irrefu-
tably, how spiritual Truth destroys material ^{Immaculate}
error, heals sickness, and overcomes death. ^{conception.} 24
The divine conception of Jesus pointed to this Truth,
and presented an illustration of creation. The history
of Jesus shows him to have been more spiritual than all 27
other earthly personalities.

Wearing in part a human form (that is, as it seemed
to mortal view), being conceived by a human mother, 30
Jesus was the mediator between Spirit and the flesh,
between Truth and error. Explaining and demon-

- 1 strating the way of divine Science, he became the way
 of salvation to all who accepted his word, that mor-
 3 **Jesus as mediator.** tals might learn of him and escape from evil.
 The true man being linked by Science to
 his Maker, mortals need only turn from sin, and lose
 6 sight of material selfhood, to find the real man and his
 relation to God, and to recognize the divine sonship.
 Christ was manifested through Jesus to prove the power
 9 of Spirit over the flesh, — to show that Truth is made
 manifest upon the human mind and body, healing sick-
 ness and sin.
- 12 Jesus presented this true idea of God. Hence the
 warfare between this spiritual idea and perfunctory
 15 **Spiritual government.** religion, between spiritual clear-sightedness
 and the blindness of popular belief, which led
 to the conclusion that the spiritual idea could be killed
 by crucifying the flesh. The Christ-idea, or the Christ-
 18 man, rose higher to human view because of the cruci-
 fixation, and thus proved that Truth was the master of
 death. Christ represented the indestructible man, whom
 21 Spirit creates, constitutes, and governs. Thus he illus-
 trated that blending with the Maker which gives man
 dominion over all the earth.
- 24 The spiritual idea of God, presented by Jesus, was
 scourged in person and rejected in Principle. That
 27 **Deadness in sin.** man was accounted a criminal who could
 prove God's divine power by healing the sick,
 casting out evils, spiritualizing materialistic beliefs, or
 raising the dead, — those dead in trespasses and sins,
 30 satisfied with the flesh, resting on the basis of matter,
 and blind to the possibilities of Spirit and correlative
 truth.

He uttered things which had been "secret from the 1
foundation of the world," — ever since knowledge
usurped the throne of the creative divine Principle, and 3
insisted on the might of matter, the force of falsity, the
insignificance of spirit, and proclaimed an anthropo-
morphic God. 6

Whosoever lives most the life of Jesus, in this century,
and declares best the power of Christian Science, will
drink of his Master's cup. Resistance to ^{The cup} 9
Truth will haunt his steps, and he will ^{of Jesus.}
incur the hatred of sinners, till "wisdom is justified of
her children." These blessed benedictions rest upon 12
Jesus' followers: "If the world hate you, ye know that
it hated me before it hated you ;" "Lo, I am with you
always," — that is, not only in all time, but in *all ways* 15
and conditions.

The individuality of our Master was no less tangible
because it was spiritual, and because his life was not at 18
the mercy of matter. This understanding made him
more real, more formidable in truth, and enabled him
to triumph over death, and present himself to his dis- 21
ciples, after his resurrection from the grave, as the
self-same Jesus whom they had loved before the tragedy
on Calvary. 24

To the materialistic Thomas, looking for the ideal
Saviour in matter instead of in Spirit, and to the evi-
dence of the senses and the body, more than ^{Material} 27
to Soul, for an earnest of immortality, — to ^{skepticism.}
him Jesus furnished the proof that he was unchanged
by the crucifixion. To this dull and doubting disciple 20
Jesus therefore remained a fleshly reality, so long as he
remained an inhabitant of the earth. Nothing but a

1 display of matter could make existence real to Thomas.
 For him to believe in matter was no task ; but for him to
 3 conceive of the substantiality of Spirit — to know that
 nothing can rule out Mind and immortality, wherein
 Spirit reigns — was more difficult.

6 Corporeal senses define diseases as realities ; but the
 Scriptures declare that Mind made all, even while
 these senses are saying that matter causes
 9 ^{What the} disease, and immortal Mind cannot heal it.
^{senses origi-}
^{nate.}

The material senses originate and support all
 that is material, untrue, selfish, or debased. They would
 12 put soul into soil, life into limbo, and doom all things to
 decay. We must put to silence this lie of material
 sense, with the truth of spiritual sense. We must
 15 cause the error to cease that brought sin and death, and
 would shut out the pure sense of omnipotent Spirit.

Is the sick man sinful above all others? No! but
 18 so far as he is discordant, he is not the idea of God.

^{Sickness}
^{as discord.} Weary of their material beliefs, whence comes
 so much suffering, invalids grow more spirit-
 21 ual, as the error — or belief that life is in matter — yields
 to the hope of spiritual existence.

The Science of Mind deals with disease as error, and
 24 heals with Truth. Medical science treats disease as
 though it were real and right, and heals it, or attempts
 to heal it, with matter. Material methods are temporary,
 27 and not adapted to elevate mankind.

The governor is not subject to be governed. In Sci-
 ence man is governed by God, divine Principle, as num-
 30 bers are by His laws. Intelligence does not originate in
 numbers, but is manifested through them. The body does
 not include soul, but manifests mortality, a false sense of

soul. The delusion that there is life in matter has no 1
kinship with the Life supernal.

It is not scientific to examine the body, in order to 3
ascertain if we are in health, and to learn our life-pros-
pects; because this infringes upon God's ^{Unscientific}
government. To employ drugs for the cure ^{introspection.} 6
of disease shows a lack of faith in God, the divine Prin-
ciple of all harmony; but if your faith, or understanding,
is insufficient to demonstrate divine Science, your lower 9
appeal is to the general faith in material means, and
this must finally be outgrown.

Spirit and matter neither concur in man, nor in the 12
universe, throughout the infinite cycles of eternal
existence.

The varied doctrines and theories which presuppose 15
life and intelligence to exist in matter are so many
ancient and modern mythologies. Mystery, ^{God the}
miracle, and error will disappear when it be- ^{only Mind.} 18
comes fairly understood that the divine Mind controls
man and man has no mind but God.

The divine Science taught in the original language 21
of the Bible came through inspiration, and needs inspi-
ration to be understood. Hence the misap- ^{Scriptures}
prehension of its spiritual meaning, and the ^{misread.} 24
misinterpretation of the Word, in some instances, by
uninspired writers, who were only writing down what
an inspired teacher had said. A misplaced word changes 27
the sense and misstates the Science of the Scriptures;
as, for instance, to name Love as merely an attribute
of God; but we can, by special and proper capitalization, 30
speak of the love of Love, meaning thereby what the
beloved disciple meant in one of his epistles, when he

1 said, "God is love." Likewise we can speak of the
truth of Truth, and the life of Life; for Christ plainly
3 declared, "I am the way, the truth, and the life."

Metaphors abound in the Bible, and names are often
expressive of spiritual ideas. The most distinguished
6 ^{Interior} theologians in Europe and America agree that
^{meaning.} the Scriptures have both a spiritual and lit-
eral meaning. In Smith's Bible Dictionary it is said:
9 "The spiritual interpretation of Scripture must rest
upon both the literal and moral;" and in the learned
article on Noah, in the same work, the familiar text,
12 Genesis vi. 3, "And the Lord said, My spirit shall not
always strive with man, for that he also is flesh," is quoted
as follows, from the original Hebrew: "And Jehovah
15 said, My spirit shall not forever rule [or be humbled] in
men, seeing that they are [or, in their error they are] but
flesh." Here the original text declares plainly the spir-
18 itual fact of being, even man's eternal and harmonious
existence as idea, instead of matter (however transcen-
dental such a thought appears), and avers that this
21 fact was not forever to be humbled by the belief that
man is flesh and matter, for according to that error he
is mortal.

24 The one important interpretation of Scripture is the
spiritual. For example, the text, "In my flesh shall I
see God," gives a profound idea of the divine
27 ^{Job, on the} power to heal the ills of the flesh, and en-
^{resurrection.} courages mortals to hope in Him who healeth all our
diseases; whereas this passage is continually quoted
30 as if Job intended to declare that if disease and worms
destroyed his body, yet in the latter days he should
stand in celestial perfection before Elohim, though still

clad in material flesh, — an interpretation which is just 1
the opposite of the true, as may be seen by studying the
book of Job. As Paul says, in his first epistle to the 3
Corinthians, “Flesh and blood cannot inherit the king-
dom of God.”

The Hebrew Lawgiver, slow of speech, despaired of 6
making the people understand what should be revealed
to him. When he was led by wisdom to cast
down his rod, and he saw it become a serpent, **Fear of the 9**
Moses fled before it; but wisdom bade him **serpent**
overcome.
come back and handle the serpent, and then his fear de-
parted. In this incident was seen the actuality of Science. 12
Matter was shown to be a belief only. The serpent,
evil, under wisdom’s bidding, was destroyed through
understanding in Science, and this proof was a staff upon 15
which to lean. The illusion of Moses lost its power to
alarm him, when he discovered that what he apparently
saw was really but a different phase of mortal belief. 18

It was scientifically demonstrated that leprosy was a
creation of mortal mind, and not matter, when Moses
first put his hand into his bosom, and drew it **Leprosy 21**
forth white as snow with the dread disease, **healed.**
and presently restored his hand to its natural condition,
by the same simple process. God had lessened his fear 24
by this proof in Christian Science, and the inward voice
became to him the voice of God, which said: “It shall
come to pass, if they will not believe thee, neither hearken 27
to the voice of the first sign, that they will believe the
voice of the latter sign.” And so it was in the coming
centuries, when the Science of being was demonstrated 30
by Jesus, who showed his students the power of Mind, by
changing water into wine, and taught them how to handle

1 serpents unharmed, to heal the sick, and cast out evils, in
proof of the supremacy of Mind.

3 When we change the standpoints of life and intelli-
gence from a material to a spiritual basis, we shall gain
the perfect life, or control of Soul over sense,
6 **Standpoints** and receive Christianity, or Truth, in its di-
changed. vine Principle. This must be the climax, before har-
monious and immortal man is fully understood, and his
9 capabilities shown. It is highly important — in view of
the immense work to be accomplished before this recog-
nition of divine Science can come — to turn our thoughts
12 in this direction, that finite belief may be prepared to
relinquish its error. The necromancy of yesterday fore-
shadowed the mesmerism and hypnotism of to-day.

15 Man's wisdom finds no satisfaction in sin, since God
has sentenced sin to suffer. The drunkard thinks he
enjoys drunkenness; and you cannot make
18 **Saving the** the inebriate leave his besottedness, until
inebriate. his physical sense of pleasure yields to a higher sense.
Then he turns from his cups, as the startled dreamer
21 who awakens from an incubus incurred through the
pains of distorted sense. A man who likes to do
wrong — finding pleasure in it, and refraining from it
24 only through fear of consequences — is neither a safe
temperance-man nor a reliable religionist.

The sharp experiences of belief in the supposititious
27 life of matter, as well as our disappointments and cease-
less woes, turn us like tired children to the
Uses of arms of divine Love. Then we begin to learn
suffering. Life, in divine Science. Without this process of weaning,
30 "canst thou by searching find out God?" It is easier to
desire truth than to rid one's self of error. Mortals may

seek the understanding of Christian Science, but they 1
will not be able to glean from it the facts of being,
without striving for them. This strife consists in the 3
endeavor to destroy error of every kind, and to possess
no other consciousness but good.

Through the wholesome chastisements of Love, we 6
are helped onward in the march towards righteousness,
peace, and purity, which are the landmarks of
Science. Pausing before the infinite tasks of ^{A bright}
Truth, we rest for a moment. Then we push onward, ^{outlook.} 9
until boundless thought walks enraptured, and concep-
tion unconfined is winged to reach the divine glory. 12

In order to apprehend more, we must put into practice
what we already know. We must recollect that Truth
is demonstrable when understood, and that ^{Need and} 15
it is not understood until demonstrated. If ^{supply.}
"faithful over a few things," we shall be made rulers
over many; but the one unused talent decays and is 18
lost. When the sick or the sinful awake to realize their
need of what they have not, they will be receptive of
divine Science, which gravitates towards Soul and away 21
from material sense, removes thought from the body,
and elevates even mortal mind to the contemplation of
something better than disease or sin. The true idea of 24
God gives the true understanding of Life and Love,
robs the grave of its victory, takes away all sin and
the delusion that there are other gods, and destroys 27
mortality.

The effects of Christian Science are not so much seen
as felt. It is the "still, small voice" of Truth ^{Childlike} 30
uttering itself. We are either turning away ^{receptivity.}
from this utterance, or we are listening to it and going

1 up higher. Willingness to become as a little child, and
to leave the old for the new, renders thought receptive of
3 the advanced idea. Gladness to leave the dark land-
marks, and joy to see them disappear, — this disposition
helps to precipitate the ultimate harmony. The purifica-
6 tion of sense and self is a proof of progress: “Blessed
are the pure in heart; for they shall see God.”

Unless the harmony and immortality of man are be-
9 coming more apparent, we are not gaining the true idea
of God; and the body will reflect what gov-
Narrow
pathway. erns it, whether it be Truth or error, under-
12 standing or belief, Spirit or matter. Therefore “acquaint
now thyself with Him, and be at peace.” Be watchful,
sober, and vigilant. The way is straight and narrow,
15 which leads to the understanding that God is the only
Life. It is a warfare with the flesh, wherein we must
conquer sin, sickness, and death, either now or hereafter,
18 but certainly before we can reach the goal of Spirit, or
life in God.

Paul was not at first a disciple of Jesus, but a per-
21 secutor of his followers. When the truth first appeared
to him in Science he was blind, and his blind-
Paul's en-
lightenment. ness was felt; but spiritual light soon en-
24 abled him to follow the example and teachings of Jesus,
healing the sick and preaching Christianity throughout
Asia Minor, Greece, and even in imperial Rome.

27 Paul writes, “If Christ [Truth] be not risen, then is
our preaching vain,” that is: If the idea of the suprem-
acy of Spirit, which is the true conception of being,
30 come not to your thought, you cannot be benefited by
what I say.

Jesus said substantially, “He that believeth in me

shall not see death;" that is: He who perceives the 1
 true idea of Life loses his belief in death. He who has
 the right idea of good loses faith in evil, and 3
 by reason of this is being ushered into the ^{Abiding}
 undying realities of Spirit. Such a one abideth in Life, ^{in Life.}
 —life obtained not of the body, incapable of support- 6
 ing life, but of Truth, developing its own immortal idea.
 Jesus gave the true idea of being, which results in infi-
 nite blessings to mortals. 9

In Colossians (iii. 4) Paul writes: "When Christ, who
 is our life, shall appear [be manifested], then shall ye
 also appear [be manifested] with him in glory." 12
 When spiritual being is understood in all its ^{Indestruct-}
 perfection, continuity, and might, then shall man be ^{ible being.}
 found in God's image. The real meaning of the apos- 15
 tolic words is this: Then shall man be found, in His
 likeness, perfect as the Father, indestructible in Life,
 "hid, with Christ, in God," where human sense hath not 18
 seen man.

Paul had a clear sense of the demands of Truth upon
 mortals, physically and spiritually, when he said: "Pre- 21
 sent your bodies a living sacrifice, holy, ac- ^{Consecration}
 ceptable unto God, which is your reasonable ^{required.}
 service." But he who is begotten of the beliefs of the 24
 flesh and serves them, can never reach in this world
 the divine heights of our Lord. The time cometh when
 the spiritual origin of man, the divine Science which 27
 ushered Jesus into human presence, will be understood
 and demonstrated.

When first spoken in any age, Truth, like the light, 30
 "shineth in darkness, and the darkness comprehended
 it not." A false sense of life, substance, and mind

1 hides the divine possibilities, and conceals scientific demonstration.

3 If we wish to follow Christ, Truth, it must be in the way of his appointing. Jesus said, "He that believeth on me, the works that I do, shall he do also."

6 ^{Loving God supremely.} He who would reach the source, and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches
9 love to God; but we cannot love Him supremely and set our whole affections on spiritual things, while loving the material, or trusting to it more than to the spiritual.

12 We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great
15 healer of mortal mind was the healer of the body.

The purpose and motive to live aright can be gained to-day. These points won, you have started as you should.
18 You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true mo-
21 tives on your part, your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

Saul of Tarsus beheld the way — the Christ, or Truth
24 — only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then
^{Conversion of Saul.} the man was changed. Thought assumed a
27 nobler outlook, and his life became more spiritual. Then he learned the wrong he had done in persecuting Chris-
tians, whose religion he had not understood, and in hu-
30 mility he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science.

Reform comes by understanding that there is no abiding pleasure in evil; and also by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exist in or of matter, while divine Mind can and does destroy the false sense of pleasure, pain, or fear, and all the sinful appetites of the human mind.

What a pitiful sight is malice, finding pleasure in revenge! Evil is sometimes a man's highest conception of right, until his grasp on goodness grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness which rushes forth to clamor with midnight and tempest.

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has rightly neither place nor power in the human or the divine economy.

Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right. But how shall we reform the man who has more animal than moral courage, who has not the true idea of good? Through human consciousness, convince the mortal of his mistake in seeking such means for procuring happiness. Perhaps reason is the most active human faculty. Let that inform the sentiments, and awaken the man's dormant sense of moral obligation; and by degrees he will learn the nothingness of the pleasures of human sense,

1 and the grandeur and bliss of a spiritual sense, superior
to the material. Then he not only will be saved, but ~~is~~
3 saved.

Mortals suppose that they can live without goodness,
when God is good, the only real Life. What is the
6 ^{Final destruc-} result? Understanding little about the divine
tion of error. Principle which saves and heals, mortals get
rid of sin, sickness, and death only in appearance. These
9 errors are not thus really destroyed, and must therefore
cling to mortals until, here or hereafter, they gain the
true understanding of God, in the Science which de-
12 stroys human delusions about Him, and reveals the
grand realities of His supremacy.

This understanding of man's power, as equipped by
15 God, has sadly disappeared from Christian history. For
centuries it has been dormant, a lost element of Chris-
tianity. Our missionaries carry the Bible to India; but
18 can it be said that they explain it practically as Jesus
did, when hundreds die there annually from serpent-
bites?

21 Understanding spiritual law, and knowing that there
is no material law, Jesus said: "These signs shall follow
them that believe, . . . they shall take up
24 ^{Promise} serpents, and if they drink any deadly thing,
perpetual. it shall not hurt them. They shall lay hands on the
sick, and they shall recover."

27 Jesus' promise was perpetual. Had it been given only
to his immediate disciples, the Scriptural passage would
read *you*, not *they*. The purpose of his great life-work
30 extends through time, and touches universal humanity.
Its Principle is infinite, extending beyond the pale of a
single period or a limited following. As time moves on,

IV. God is divine Life, and Life is no more in 1
the forms which express Him than substance is in its
shadow. If Life were in mortal man, or ma- ^{Life the} 3
terial things, it would be subject to their ^{creator.}
limitations and end in death. Life is the creator
reflected in His creations. If He dwelt within what 6
He creates, God would not be reflected, but absorbed,
and the Science of being would be forever lost, —
through a mortal sense of that which has beginning 9
and end.

V. The Scriptures imply that God is All-in-all. From
this it follows that nothing possesses reality or existence 12
except the divine Mind. The Scriptures ^{Allness of}
also declare that God is Spirit. Therefore ^{Spirit.}
in Spirit all is harmony, and there can be no discord; 15
all is Life, and there is no death. Everything in God's
universe expresses Him.

VI. God is individual, incorporeal, — divine Principle, 18
the universal cause, the only creator, and there is no
other self-existence. He is all-inclusive, and ^{The univer-}
is reflected by all that is real and eternal, and ^{sal cause.} 21
by nothing else. He fills all space, and it is impossible
to conceive of such omnipresence and individuality ex-
cept as infinite Spirit or Mind, and all as Spirit and 24
spiritual.

VII. Life, Truth, and Love constitute the triune
Person called God, — that is, the triply divine Principle, 27
Love. They represent a trinity in unity, ^{Divine}
three in one, — the same in essence, though ^{trinity.}
multiform in office: God the Father; Christ the spiritual 30
son of sonship; divine Science, or the Holy Comforter.
These three express in divine Science the threefold,

1 essential nature of the infinite. They also indicate the
 2 divine Principle of scientific being, the relation of God
 3 to man and the universe.

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

6 Father- As the apostle expressed it, in words which
 Mother. he quoted with approbation from a classic
 poet: "For we are also His offspring."

9 IX. Jesus was born of Mary, Christ was born of God.
 Jesus was a mediator between humanity and Spirit. He
 12 The Son voiced truth. He spoke to the human sense
 of God. through the divine. As Paul says: "There
 is one God, and one mediator between God and men, the
 man Christ Jesus." The fleshly Jesus was embodied;
 15 the Christ was spiritual. His mission was the rebuke
 of Spirit, dispelling the illusions of the senses. With
 the divine Mind he healed the sick and cast out evils,
 18 such as sin, disease, and death.

X. The Holy Ghost, or Comforter, reveals this triune
 21 Holy Ghost, Principle, God, as expressed in divine Sci-
 or Comforter ence, leading into all truth, and revealing the
 divine Principle of universal and perpetual harmony.

XI. Jesus was the Virgin's son. In the flesh he was
 24 appointed to speak God's word to human flesh, and
 Christ appear to mortals in such a form of humanity
 Jesus. as they could understand as well as perceive.

27 Mary's conception of him was spiritual; for only purity
 could reflect Truth and Love, which were to be incarnate
 in the good and pure Christ Jesus. He expressed in
 30 that age the highest type which a fleshly form could
 express of divinity. Into the Christ or ideal man the
 fleshly element cannot enter. Thus it is that Christ

illustrates the coincidence, or spiritual agreement, between 1
God, and man in His image.

XII. The word *Christ* is not properly a synonym for 3
Jesus, though it is commonly so used. Jesus was a
human name, which belonged to him in com- ^{Messiah,}
mon with other Hebrew boys and men — for ^{or Christ.} 6
it is identical with the name of Joshua, the renowned
Hebrew leader. On the other hand, Christ is not a
name so much as the divine title of Jesus. Christ ex- 9
presses God's spiritual, eternal nature. The name is
synonymous with Messiah, and alludes to the spirituality
which was taught, illustrated, and demonstrated in the 12
life whereof Christ Jesus was the embodiment. The
proper name of our Master, in the Greek, was Jesus the
Christ; but Christ Jesus better signifies the Godlike. 15

XIII. The advent of Jesus of Nazareth marked the
first century of the Christian era, but the Christ was
without beginning of years or end of days. 18
Throughout all generations both before and ^{The divine}
after the Christian era, the Christ, as the ^{Principle}
^{and idea.}
spiritual idea, — as the Holy Ghost, or Comforter, — has 21
come, with some measure of power and grace, to all those
prepared to receive Christ, Truth. Abraham, Jacob,
Moses, and the prophets caught glorious glimpses of 24
the Messiah, or Christ, which baptized these seers in the
divine nature, the essence of Love. The divine ideal, or
Christ, was, is, and ever will be inseparable from the 27
divine Principle, God. Jesus referred to this unity, say-
ing of his spiritual identity: "Before Abraham was, I
am;" "I and my Father are one;" "My Father is 30
greater than I." The one Spirit includes all identities.

XIV. By these sayings he meant, not that the human

1 Jesus was eternal, but that the divine ideal or Christ was
 so, and therefore antedated Abraham; not that the cor-
 3 **Spiritual** poreal Jesus was one with the Father, but that
 oneness. the spiritual idea, Christ, dwelt forever in the
 bosom of the Father, God, — thence to illumine heaven
 6 and earth; not that the Father was greater than Spirit,
 which was and is God, but greater, infinitely greater,
 than the fleshly Jesus, whose earthly career was brief.
 9 ' XV. The invisible Christ was incorporeal, whereas
 Jesus was a corporeal or bodily existence. This dual
 12 **The Son's** personality, of the unseen and the seen, the
 duality. spiritual and material, the eternal Christ and
 the corporeal Jesus manifest in flesh, continued until the
 Master's ascension, when the human, the corporeal con-
 15 cept, or Jesus, disappeared; while his invisible self, or
 Christ, continued to exist in the eternal order of divine
 Science, taking away the sins of the world, as the Christ
 18 had always done, even before the human Jesus was
 incarnate to mortal eyes.

XVI. This was "the Lamb slain from the foundation
 21 of the world," — slain, that is, according to the testi-
 Eternity of mony of the corporeal senses, but undying in
 the Christ. the deific Mind. The Revelator represents
 24 the Son of man as saying (Revelation i. 17, 18): "I am
 the first and the last. I am he that liveth and was dead
 [not understood], and behold I am alive for evermore,"
 27 [Science has explained me.] This is a mystical state-
 ment of the eternity of the Christ, and is also a reference
 to the human sense of Jesus crucified.

30 XVII. Spirit being infinite, there is but one Spirit,
 for there can be but one infinite, and therefore one
 God. There are neither spirits many, nor gods many.

There is no evil in Spirit, because God is Spirit. The 1
 theory that Spirit is distinct from matter but ^{Infinite}
 must pass through it, or into it, to be individ- ^{Spirit.} 3
 ualized, would reduce God to dependency on matter, and
 establish a basis for pantheism.

XVIII. Spirit, God, has created all, in and of Him- 6
 self, Spirit. God never created matter, there is noth-
 ing in Spirit out of which matter could be ^{The only}
 made; for, as the Bible declares, without the ^{substance.} 9
 Logos, the Æon or Word of God, "was not anything
 made that was made." Spirit is the only substance, the
 invisible and indivisible God. Things spiritual and 12
 eternal are substantial. Things material and temporal
 are insubstantial.

XIX. Soul and Spirit being one, God and Soul are 15
 one. Therefore there can be but one Soul. Spirit is not
 corporeal; neither does it belong to a limited ^{Soul and}
 mind or a limited body. Spirit is eternal, ^{Spirit one.} 18
 divine. Nothing but Spirit, Soul, can evolve Life, for
 Spirit is larger than all else. Because Soul is im-
 mortal, it does not exist in mortality. Soul must be in- 21
 corporeal to be Spirit, for Spirit is not finite. Only by
 losing the false sense of Soul, can we gain the eternal
 unfolding of Life, which is immortality brought to light. 24

XX. Mind is the divine Principle, Love, and can pro-
 duce nothing unlike the eternal Father-Mother, God.
 Reality is spiritual, harmonious, immutable, ^{The one} 27
 immortal, divine, eternal. Nothing unspirit- ^{divine Mind.}
 ual can be real, harmonious, or eternal. Sin, sickness,
 and mortality are the suppositional antipodes of Spirit, 30
 and must be contradictions of reality.

XXI. The Ego is deathless and limitless, for limits

1 would imply and impose ignorance. Mind is the I AM,
 or infinity. Mind never enters the finite. Intelligence
 3 ^{The divine} never passes into non-intelligence, or matter.
 Ego. Good never enters into evil, the unlimited
 into the limited, the eternal into the temporal, nor the
 6 immortal into mortality. The divine Ego, or individu-
 ality, is reflected in all spiritual individuality from an
 atom to the infinite.

9 XXII. Immortal man was and is God's image or ideal,
 even the infinite expression of infinite Mind, and coexist-
 ent and coeternal with that Mind. He has
 12 ^{The real} been forever in the eternal Mind, God; but
 manhood. infinite Mind can never be in man, though made man-
 ifest through man. Man's consciousness and individ-
 15 uality are reflections of God. They are the emanations
 of Him who is Life, Truth, and Love. Immortal man
 is not and never was material, but always spiritual and
 18 eternal.

XXIII. God is indivisible; a portion of Him could
 not enter man; neither could His fulness be reflected by
 21 ^{Indivisibility} man alone, or God would be manifestly finite,
 of the infinite. lose the deific character, and become less than
 God. Allness is the measure of the infinite, and noth-
 24 ing else can express God.

XXIV. God, the divine Principle of man, and man in
 His likeness, are inseparable, harmonious, and eternal.
 27 ^{God the} The Science of being furnishes the rule of
 parent Mind. perfection, and brings immortality to light.
 God and man are not one; but in the order of divine
 30 Science, God and man coexist and are eternal. God is
 the parent Mind, and man is His offspring.

XXV. God is individual and personal, in a scientific

sense, but not in any anthropomorphic sense ; therefore 1
 man, reflecting God, cannot lose his individuality ; but
 as material sensation, or a soul in the body, 3
 man does lose sight of his spiritual individu- Man reflects
the perfect
God.
 ality. Material individuality is not realism,
 it is not the reflection or likeness of Spirit, the perfect God. 6
 Sensualism is not bliss, but bondage. For true happi-
 ness, man must harmonize with his divine Principle ; the
 Son must be in accord with the Father, in conformity 9
 with Jesus' words. According to Christian Science,
 man is in a degree as perfect as the Mind which forms
 him. This Truth of being makes man harmonious and 12
 immortal, while the error is mortal and discordant.

XXVI. Christian Science demonstrates that none but
 the pure in heart can see God, as the Gospel 15
 teaches. In proportion to his purity, is man Purity the
path to per-
fection.
 perfect ; and perfection is the order of celes-
 tial being and demonstrates Life through Christ, its 18
 spiritual ideal.

XXVII. The true idea of man, as the reflection of
 the invisible God, is as incomprehensible, to the limited 21
 senses, as his infinite Principle. The visible True idea
of man.
 universe and material man are the poor coun-
 terfeits of the invisible universe and spiritual man. 24
 Eternal things (verities) are God's thoughts, as they exist
 in the spiritual realm of the real. Temporal things are
 the thoughts of mortals and are the unreal, being the 27
 opposite of the real or spiritual and eternal.

XXVIII. Subject sickness, sin, and death to the
 rule in Christian Science of health and holi- 30
 ness, and you ascertain that this Science is Truth de-
monstrated.
 demonstrably true, for it heals the sick and sinful as

1 no other system can. Christian Science, rightly under-
 stood, leads to eternal harmony, and brings to light the
 3 only living and true God, and man as made in His like-
 ness; whereas the opposite belief — that man originates
 in matter, and has beginning and end, that he is both
 6 soul and body, both good and evil, both spiritual and
 material — terminates in discord and mortality, in the
 error that must be destroyed by Truth. The mortality
 9 of material man proves that error has been ingrafted
 into the premises and conclusions of material and mortal
 humanity.

12 XXIX. The word *Adam* is from the Hebrew *adamah*,
 signifying the *red color of the ground, dust, nothingness*.
 15 Adam not
ideal man. Divide the name Adam into two syllables,
 and it reads, *a dam*, or obstruction. This
 suggests the thought of something fluid, of mortal mind
 in solution; it further suggests the thought of that
 18 “darkness . . . upon the face of the deep” when mat-
 ter or dust was deemed the agent of Deity in creating
 man, — when matter stood opposed to Spirit as that
 21 which is accursed. Here *a dam* is not a mere play upon
 words, for it means much. It illustrates the separation
 of man from God, and the obstacle the serpent, sin,
 24 would impose between man and his creator. The dis-
 section and definition of words, aside from their meta-
 physical derivation, is not scientific. Jehovah declared
 27 the ground was accursed; and from this earth, or matter,
 sprang Adam, although God had blessed the earth “for
 man’s sake.” From this it follows that Adam was not
 30 the ideal man for whom the earth was blessed. The
 ideal man was revealed in due time, and known as
 Christ Jesus.

XXX. The destruction of sin is the divine method 1
 of pardon; divine Life destroys death, Truth destroys
 error, and Love destroys hate. Being de- 3
 stroyed, sin needs no other form of forgiveness. Divine
 pardon.
 Does not God's pardon, destroying any one sin, prophesy
 and involve the final destruction of all sin? 6

XXXI. Since God is All, there is no room for His
 opposite. He alone created the real, and it is good;
 therefore evil, being the opposite of goodness, 9
 is unreal, and cannot be the product of God. Evil not pro-
 duced by God.
 The evil-doer can receive no encouragement from the
 fact that Science teaches that evil is the unreality of 12
 existence; for the sinner is making a reality of sin, —
 making that real which is unreal, — and thus heaping
 up "wrath against the day of wrath." He is joining in 15
 a conspiracy against himself, — against his awakening
 to the awful unreality by which he has been deceived.
 Only those who repent of sin, and forsake all evil, can 18
 fully understand the unreality of evil.

XXXII. As the mythology of pagan Rome has yielded
 to a more spiritual idea of Deity, so will our material 21
 theories yield to spiritual ideas, until the finite
 gives place to the infinite, sickness to health, Basis of
 health and
 immortality.
 sin to holiness, and God's kingdom comes 24
 "in earth, as it is in heaven." The basis of all health,
 sinlessness, and immortality is the great fact that God
 is the only Mind; and this Mind must be not merely 27
 believed, but understood. To get rid of sin, through
 Science, is to divest sin of any supposed mind or reality,
 and never to admit that sin can have intelligence or 30
 power, pain or pleasure. You conquer error by denying
 its verity. Our various theories will never lose their

1 imaginary power for good or evil until we lose our faith
in them, and make life its own proof of harmony and
3 God.

This text in the book of Ecclesiastes conveys the
Christian Science thought, especially when the word
6 *duty*, which is not in the original, is omitted: "Let
us hear the conclusion of the whole matter: Fear God,
and keep His commandments: for this is the whole
9 duty of man." In other words: Let us hear the con-
clusion of the whole matter: love God and keep his
commandments: for this is the whole of man in His
12 image and likeness. Divine Love is infinite, therefore
all that really exists is in and of God, and manifests
His love.

15 "Thou shalt have no other gods before me." (Exo-
dus xx. 3.) This First Commandment is my favorite text.
It demonstrates Christian Science. It inculcates the tri-
18 unity of God, Spirit, Mind; it signifies that man shall
have no other spirit or mind but God, eternal good, and
that all men shall have one Mind. Its divine Principle
21 bases the Science of being, whereby man demonstrates
health, holiness, and life eternal. One infinite God,
good, unifies men and nations; constitutes the brother-
24 hood of man; ends wars; fulfils the Scripture, "Love
thy neighbor as thyself;" annihilates pagan and Chris-
tian idolatry, — whatever is wrong in social, civil, crim-
27 inal, political, and religious codes; equalizes the sexes;
annuls the curse on man, and leaves nothing that can
sin, suffer, be punished or destroyed.

CHAPTER XI.

SOME OBJECTIONS ANSWERED.

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?—
JESUS.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.— PAUL.

THE strictures on this volume would condemn to 1
oblivion that truth which is raising up thousands
from helplessness to strength, and elevating them from 3
a theoretical to a practical Christianity. These criti-

.

1 cannot overthrow it. Paul alludes to "doubtful disputa-
 3 tions." The hour has struck when proof and demonstra-
 tion, instead of opinion and dogma, are summoned to
 the support of Christianity, "making wise the simple."

In the result of some unqualified condemnations of
 6 scientific Mind-healing, one may see with sorrow the sad
 effects on the sick of denying Truth. He that
 Commands of Jesus. decries this Science, does it presumptuously, in
 9 the face of Bible history, and in defiance of the direct
 command of Jesus, "Go ye into all the world, and preach
 the gospel;" to which command was added the promise
 12 that his students should cast out evils and heal the sick.
 He bade the seventy disciples, as well as the twelve, heal
 the sick in any town where they should be hospitably
 15 received.

If Christianity is not scientific, and Science is not
 of God, then there is no invariable rule, and truth be-
 18 comes an accident. Shall it be denied that a
 Christian scientific. system which works according to the Scrip-
 tures has Scriptural authority?

21 Christian Science awakens the sinner, reclaims the
 infidel, and raises from the couch of pain the helpless
 invalid. It speaks to the dumb the words of
 24 Argument of good works. Truth, and they answer with rejoicing. It
 causes the deaf to hear, the lame to walk, and the blind
 to see. Who would be the first to disown the Christli-
 27 ness of good works, when our Master says, "By their
 fruits ye shall know them"?

If Christian Scientists were teaching or practising
 30 pharmacy or obstetrics according to the common theo-
 ries, no denunciations would follow them, even if such
 treatment resulted in the death of a patient. The people

are taught in such cases to say, Amen. Shall I then be 1
smitten for healing, and for teaching Truth as the Prin-
ciple of healing, and proving my word by my deed? 3
James said: "Show me thy faith without thy works,
and I will show thee my faith by my works."

Is not finite mind ignorant of God's method? This 6
makes it doubly unfair to impugn and misrepresent the
facts, although, without this cross-bearing, Personal
one might not be able to say, with the apostle, experience. 9
"None of these things move me." The sick, the halt,
and the blind look up to Christian Science with bless-
ings, and Truth will not be forever hidden from the 12
quickenened sense of the people by unjust parody.

Jesus strips all disguise from error, when his teachings
are fully understood. By parable and argument he ex- 15
plains the impossibility of good producing Proof from
evil; and he also scientifically demonstrates miracles.
this great fact, proving by what are wrongly called his 18
miracles, that sin, sickness, and death are beliefs —
illusive errors — which he could and did destroy.

It would sometimes seem as if truth were rejected 21
because meekness and spirituality are the conditions of
its acceptance, while Christendom generally demands so
much less. 24

Anciently those apostles who were Jesus' stu-
dents, — as well as Paul, who was not one of his
students, — healed the sick and reformed the Example of 27
sinner by their religion. Hence the mistake the disciples.
which allows words, rather than works, to follow such
examples! Whoever, meekly and conscientiously, is the 30
first to press along the line of gospel-healing, is often
accounted a heretic.

1 It is objected to Christian Science that it claims God
 as the only absolute Life and Soul, and man to be
 3 **Strong** His idea, — that is, His image. It should be
 position. added that this is claimed to represent the
 normal, healthful, and sinless condition of man in divine
 6 Science; and this claim is made because the Scriptures
 say that God has created man in His own image and
 after His likeness. Is it sacrilegious to assume that
 9 God's likeness is not found in matter, sin, sickness, and
 death?

Were it more fully understood that Truth alone heals
 12 the sickness which is caused by error, the opponents of
 a demonstrable Science would perhaps merci-
 14 **Efficacy may** fully withhold their misrepresentations; and
 be attested. until the opponents of Christian Science test its efficacy,
 according to rules which disclose its merits or demerits,
 would it not be fair to observe the Scriptural precept
 18 against uncharitable judgment?

There are various methods of treating disease, which
 are not included in the commonly accepted systems; but
 21 **The one di-** there is only one which should be presented
 vine method. to the whole world, and that is the Christian
 Science which Jesus preached and practised, and left to
 24 us as his rich legacy.

Why should one refuse to investigate this method of
 treating disease? Why support the popular systems of
 27 medicine, when the physician may perchance be an
 infidel, and may lose ninety-and-nine patients, while
 Christian Science cures its hundred? Is it because
 30 allopathy and homœopathy are more fashionable and
 less spiritual?

In the Bible the word *Spirit* is so commonly applied

to Deity, that Spirit and God are often regarded as 1
 synonymous terms; and it is thus they are uniformly
 used and understood in Christian Science. As 3
 it is evident that the likeness of Spirit can- Omnipotence
set forth.
 not be material, does it not follow that God cannot be in
 His unlikeness, and work through drugs to heal the 6
 sick? When the omnipotence of God is preached, and
 His absoluteness is set forth, Christian sermons will heal
 the sick. 9

It is sometimes said, in criticising Christian Science,
 that the mind which contradicts itself neither knows
 itself, nor what it is saying. It is indeed no 12
 small matter to know one's self; but in this Contradic-
tions not
found.
 volume of mine there are no contradictory
 statements, — at least none which are apparent to those 15
 who understand its propositions well enough to pass
 judgment upon them. One who understands Christian
 Science can heal the sick on its divine Principle, and 18
 this practical proof is the only feasible evidence that one
 understands this Science.

Anybody who is able to perceive the incongruity be- 21
 tween God's ideal and poor humanity, ought to be able
 to discern the distinction (made by Christian Science)
 between God's ideal, made in His image, and the sinning 24
 race of Adam.

The apostle says: "For if a man think himself to be
 something, when he is nothing, he deceiveth himself." 27
 This idea of human nothingness, which Science incul-
 cates, enrages the carnal mind, and is the main cause of
 its antagonism. 30

It is not the purpose of Christian Science to "educate
 the idea of God, or treat it for disease," as is alleged

1 by one critic. I regret that such criticism confounds
man with Adam. When man is spoken of as made
 3 God's idea the ideal man. in God's image, it is not sinful and sickly
 mortal man who is referred to, but the ideal
 man, reflected as God's likeness.

6 It is sometimes said that Christian Science teaches the
 nothingness of sin, sickness, and death, and then teaches
 9 Nothingness of error. how this nothingness is to be saved and healed.
 The nothingness of nothing is plain; but it
 should be understood that error is nothing, and that its
 nothingness is not saved, but must be demonstrated, in
 12 order to prove the somethingness — yea, the allness — of
 Truth. It is self-evident that we are healthy, happy,
 and good, only as we cease to manifest sin and the belief
 15 that we are diseased and unhappy. Disbelief in error
 destroys error, and leads to the discernment of Truth.
 There are no vacuums. How then can this demonstra-
 18 tion be "fraught with falsities painful to behold"?

We treat error through the understanding of Truth,
 because Truth is error's antidote. If a dream ceases, it
 21 Truth anti-dotes error. is self-destroyed, and the terror is over. When
 a sufferer is convinced that there is no reality
 in his belief of pain, — because matter has no sensation,
 24 hence pain is a false belief, — how can he suffer longer?
 Do you feel the pain of tooth-pulling, when you believe
 that nitrous-oxide gas has made you unconscious? Yet,
 27 in your concept, the tooth, the operation, and the for-
 ceps are unchanged.

Material beliefs must be expelled to make room for
 30 Serving two masters. spiritual understanding. We cannot serve
 both God and mammon at the same time; but
 is not this what frail mortals are trying to do? Paul

says: "The flesh lusteth against the Spirit, and the Spirit against the flesh." Who is ready to admit this? 1

It is said, by one critic, that to verify this wonderful philosophy, Christian Science declares that whatever is mortal or discordant hath no origin, existence, or realness. Nothing really has Life but God, who is infinite Life; hence all is Life, and death hath no dominion. This writer infers that, if anything needs to be doctored, it must be the one God, or Mind. Had he drawn his conclusion correctly he would have said that nothing needs to be doctored. 3 6 9

Critics must consider that the so-called mortal man is not the reality of man, and should behold the signs of Christ's coming. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which is restoring an essential element of Christianity, — namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light shining in darkness, which the darkness comprehends not. 12 15 21

If Christian Science takes away the popular gods, — sin, sickness, and death, — remember it is Christ, Truth, who destroys these evils, and so proves their nothingness. 24

The dream that matter and error are something, must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, which will disappear from consciousness. The harmonious will appear real, and the inharmonious unreal. These critics must then see that error is indeed the nothingness 27 30

1 which they chide us for talking about, and which we
desire neither to honor nor fear.

3 Medical theories virtually admit the nothingness of
hallucinations, even while treating them as disease;
and who objects to this? Ought we not, then, to ap-
6 prove any cure effected by making the disease appear
to be — what it really is — an illusion?

Here is the difficulty, that it is not generally under-
9 stood how one disease is just as much a delusion as
another. It is a pity that the medical faculty
All disease
a delusion. and clergy have not learned this, for Jesus
12 established this foundational fact, when devils, delusions,
were cast out and the dumb spake.

Are we irreverent towards sin, or imputing too much
15 to God, when we ascribe to Him almighty Life and Love?

Elimination
of sickness. I deny His cooperation with evil, because I
desire to have no faith in any other power but
18 that of God. Is it not well to eliminate from mortal mind
what, so long as it remains within, will show itself in
forms of sin, sickness, and death? Instead of tenaciously
21 defending the supposed rights of disease, while complain-
ing of the suffering it brings, would it not be wiser to
abandon the defence; especially when, by so doing, our
24 own condition can be improved, and that of other people
as well?

I have never supposed the world would immediately
27 witness the full fruitage of Christian Science, or that sin,
disease, and death would not appear for an
Full fruitage
yet to come. indefinite time; but this I do aver, that, as a
30 result of teaching Christian Science, ethics and temperance
have received an impulse, health has been restored, and
longevity increased. If such are the present fruits, what

may not the harvest be, when this Science is more generally understood? 1

As Paul asked of the unfaithful in ancient days, so 3
the rabbis of the present day ask concerning our healing
and teaching, "Through breaking the law, ^{Law and} dishonorest thou God?" We have the gos- ^{gospel.} 6
pel, however, and our Master annulled material law, by
healing contrary thereto. We propose to follow the Mas-
ter's example. As far as in us lies, we should subor- 9
dinate material law to spiritual law. Two essential
points of Christian Science are that neither Life nor
man dies, and God is not the author of sickness. 12

The chief difficulty, in conveying the teachings of
divine Science accurately to human thought, lies in this,
that, like all other languages, English is inade- ^{Language} 15
quate to the expression of spiritual concep- ^{inadequate.}
tions and propositions, through the use of material
terms. The elucidation of Christian Science lies in its 18
spiritual sense, and this sense must be gained by its
disciples, in order to grasp the meaning of this Science.
Out of this condition grew the prophecy concerning 21
the Christian apostles, "They shall speak with new
tongues."

Speaking of the things of Spirit, yet dwelling on a 24
material plane, material terms must be generally em-
ployed. Mortal mind does not at once catch the higher
meaning; and can only do so as thought is educated up 27
to spiritual apprehension. To a certain extent this is
equally true of all learning, even that which is wholly
material. 30

In Christian Science, substance is understood to be
Spirit, while its opponents believe substance to be

- 1 matter. They think of matter as something, and almost
the only thing, and of the things which pertain to
3 ^{Substance} Spirit as next to nothing, or as very far re-
^{spiritual.} moved from daily experience; while Christian
Science takes exactly the contrary view.
- 6 To understand all our Master's sayings, as recorded
in the New Testament, sayings infinitely important, his
9 ^{Both words} followers must grow into that stature of
^{and works.} manhood in Christ Jesus which enables them
to interpret his spiritual meaning. Then would they
know how Truth casts out error and heals the sick.
- 12 His words were the offspring of his deeds, both of
which must be understood. Unless the works are com-
prehended which his words explained, the words are
15 blind.

The Master often refused to explain his words, be-
cause it is difficult in a material age to apprehend spir-
18 itual Truth. He said: "This people's heart is waxed
gross, and their ears are dull of hearing, and their eyes
they have closed; lest at any time they should see with
21 their eyes, and hear with their ears, and should under-
stand with their heart, and should be converted, and I
should heal them."

- 24 "The Word was made flesh." Divine Truth must be
known by its effects on the body as well as mind, before
the Science of being could be demonstrated.
- 27 ^{The divine} Hence its embodiment in the incarnate Jesus,
^{life-link.} — that life-link forming the connection through which
the real reaches the unreal, Soul rebukes sense, and
30 Truth destroys error.

In Jewish worship the Word was materially explained,
and the spiritual sense scarcely perceived. The religion

which sprang from half-hidden Israelitish history was 1
 pedantic, and void of healing power. When we lose
 faith in God's power to heal, we distrust the 8
 divine Principle which demonstrates Christian Truth a
present help.
 Science, and then we cannot heal the sick. Neither
 can we heal through the help of Spirit, if we plant our- 6
 selves on a material basis.

The author became a member of the orthodox Con-
 gregational Church in early years. And later she learned 9
 that her own prayers failed to heal her as did the
 prayers of her devout parents and the church; but
 when the spiritual sense of the creed was discerned, in 12
 the Science of Christianity, it was a *present* help. It
 was the living, palpitating presence of Christ, Truth,
 which healed the sick. 15

We cannot bring out the practical proof of Christian-
 ity, which Jesus required, while error seems as potent
 and real to us as Truth, and while we make a Fatal
premises. 18
 personal devil and an anthropomorphic God
 our starting-points; especially if we consider Satan as a
 being coequal in power with Deity, if not superior to 21
 Him. Because such starting-points are neither spiritual
 nor scientific, they cannot work out the Spirit-rule of
 Christian healing, which proves the nothingness of error, 24
 discord, by demonstrating the all-inclusiveness of har-
 monious Truth.

The Israelites centred their thoughts on the material, 27
 in their attempted worship of the spiritual. To them
 matter was substance, and Spirit was shadow. Fruitless
worship. 30
 They thought to worship Spirit from a ma-
 terial standpoint, but this was impracticable. They
 might appeal to Jehovah, but their prayer brought down

1 no proof that it was heard, because they did not suffi-
 2 ciently understand God as able to demonstrate His
 3 power to heal, — to make harmony the reality, and to
 4 make discord the unreality.

Our Master declared that his material body was not
 5 spirit, evidently considering it a mortal and material
 6 belief of flesh and bones; whereas the Jews
 7 Spirit the tangible. took a diametrically opposite view. To Jesus
 8 not materiality, but spirituality, was the reality of man's
 9 existence; while to the rabbis the spiritual was the
 10 intangible and uncertain, if not the unreal.

12 Would a mother say to her child who was frightened
 13 at imaginary ghosts, and sick in consequence of her fear:
 14 Ghosts not realities. "I know that ghosts are real. They exist,
 15 and are to be feared; but you must not be
 16 afraid of them"?

Children, like adults, *ought* to fear a reality which can
 17 harm them, and which they do not understand, for at
 18 any moment they may become its helpless victims; but
 19 instead of increasing children's fears by declaring ghosts
 20 to be real, merciless, and powerful, thus watering the
 21 very roots of childish timidity, the children should be
 22 assured that their fears are groundless, that ghosts
 23 are not realities, but traditional beliefs, erroneous and
 24 man-made.

In short, children should be told not to believe in
 25 ghosts, because there are no such things. If belief in
 26 their reality is destroyed, terror will depart and health
 27 be restored. The objects of alarm will then vanish into
 28 nothingness, no longer seeming worthy of fear or honor.
 29 To accomplish a good result, it is certainly not irrational
 30 to tell the truth about ghosts.

Christianly scientific real is the sensuous unreal. 1
 seems real to material sense is unreal in divine
 . The physical senses and Science The real and 3
 er been antagonistic; and they will the unreal.
 nue, till the testimony of the physical senses
 tirely to Christian Science. 6
 in a Christian — having the stronger evidence
 which contradicts the evidence of error — think
 or as real or true, either in the form of sickness 9
 ll must admit that Christ is “the way, and
 and the life,” and that omnipotent Truth
 es destroy error. 12
 as not wholly outlived the sense of ghostly
 ill holds them, more or less. Time has not
 eternity, immortality, complete Superstition 15
 he real is eternal. Perfection obsolete.
 ty. Without it, nothing is wholly real.
 l continue to disappear, until perfection 18
 ility is reached. We must give up the
 oints. We must not continue to admit
 as of superstition, but should yield up all 21
 e wise. When we learn that discord is
 be ready for progress, “forgetting those
 ehind.” 24
 not banish the ghost of materiality.
 re supposed limits to Mind, and those
 o long will ghosts seem to continue. 27
 It never was material. The true
 itual and immortal; and from this it
 er is laid off is the ghost, or some 30
 al beliefs can neither demonstrate
 rehend the reality of Life.

- 1 Are the protests of Christian Science, against the notion that there can be material life, substance, or mind,
- 3 **Christian warfare.** “utter falsities and absurdities,” as some
 aver? Why then do Christians try to obey the Scriptures, and war against “the world, the flesh, and the devil”? Why invoke the divine aid to enable them to leave all for Christ, Truth? Why do they use this phraseology, and yet deny Christian Science, when it teaches precisely this thought? The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.
- 12 On the other hand, the Christian opponents of Christian Science neither give nor offer any proofs that their
 15 **Healing omitted.** Master’s religion can heal the sick. Surely it is not enough to cleave to barren and desultory dogmas, derived from the traditions of the elders, who thereunto have set their seals?
- 18 Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which
 21 **Scientific consistency.** are like clouds without rain. If our words fail to express our deeds, God will redeem that weakness, and out of the mouth of babes He will perfect praise. The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and speak the new tongue.
- 27 Sin should become unreal to every one. It is in itself inconsistent, a divided kingdom. Its supposed realism has no divine authority, and I rejoice in the apprehension of this grand verity.
- 30 **Spiritual meaning.** The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they

should gain its spiritual meaning, and then the ambiguity will vanish. 1

The charge of inconsistency, in Christianly scientific methods of dealing with sin and disease, is met by something practical, — namely, the proof of the utility of these methods; and proofs are ^{Practical} arguments. 6
better than mere verbal arguments, or prayers which evince no spiritual power to heal.

As for sin and disease, Christian Science says, in the language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being, take possession of human consciousness. 12

What is the relative value of the two conflicting theories regarding Christian healing? One, according to the commands of our Master, heals the sick. The other, popular religion, declines to admit that Christ's religion has exercised any systematic healing power since the first century. 15

The statement that the teachings of Christian Science in this work are "absolutely false, and the most egregious fallacies ever offered for acceptance," is an opinion wholly due to a misapprehension both of the divine Principle and practice of Christian Science, and to a consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and spiritual understanding are God's immortal keynotes, proven to be such by our Master, and evidenced by the sick who are cured, and by the sinful who are saved. 24
^{Conditions of criticism.}

1 Strangely enough, we ask for material theories in
 support of spiritual and eternal truths, when the two
 3 are so antagonistic that the material thought
Weakness must spiritualize before the spiritual fact is
of material attained. This material existence affords no
theories.
 6 evidence of spiritual existence and immortality. Sin,
 sickness, and death do not prove man's entity or immor-
 tality. Discord can never establish the facts of harmony.
 9 Matter is not the vestibule of Spirit.

Jesus reasoned on this subject practically, and con-
 trolled sickness, sin, and death on the basis of his spiritu-
 12 **Irreconcilable** ality. Understanding the nothingness of
differences. material things, he spoke of flesh and Spirit
 as the two opposites, — as Truth and error, not contrib-
 15 uting in any way to each other's happiness and existence.
 Jesus said: "It is the spirit that quickeneth; the flesh
 profiteth nothing."

18 There is neither a present nor an eternal copartnership
 between error and Truth, between flesh and Spirit. God
 is as incapable of producing sin, sickness, and
 21 **Copartnership** death, as He is of experiencing these errors.
impossible.
 How then is it possible for Him to create man subject
 to this triad of errors, — man who is made in the divine
 24 likeness?

Does God create a material man out of Himself,
 Spirit? Does evil proceed from good? Does divine
 27 Love commit a fraud on humanity, by making man
 capable of sin, and then condemning him for it? Would
 any one call it wise and good to create the primitive, and
 30 then punish its derivative?

Can evil be derived from good? Impossible! Was
 there original self-creative sin? Then there must have

been more than one creator, more than one God. In 1
 common justice, we must admit that God will not pun-
 ish man for doing what He created him 3
 capable of doing, and knew from the outset **Two infinite
 creators
 absurd.**
 that he would do. God is "of purer eyes
 than to behold evil." We sustain Truth, not by accept- 6
 ing, but by rejecting a lie.

Jesus said of personified evil, that he was "a liar, and
 the father of it." Truth neither creates a lie, a capacity 9
 to lie, nor a liar. If mankind would relinquish the belief
 that God makes sickness, sin, and death, or makes man
 capable of suffering on account of this malevolent 12
 triad, it would sap the foundations of error, and ensure
 its destruction; but if we theoretically endow mortals
 with the creativeness and authority of Deity, how dare 15
 we attempt to destroy what He hath made, or even to
 deny that God made man evil, and made evil good?

History teaches that the popular and false notions 18
 about the Divine Being and character have originated in
 the human mind. As there really is but one **Anthropo-
 morphism.** 21
 God, one Mind, this wrong notion about God
 must have originated in a false supposition, not in im-
 mortal Truth; and it is fading out. It is a false claim,
 which will eventually disappear, according to the vision 24
 of St. John in the Apocalypse.

If the opposite of God is real, there must be two
 supreme powers, and God is not all-powerful. Can 27
 Deity be almighty, if another mighty and **One su-
 premacy.**
 self-creative cause exists, and sways man-
 kind? Hath the Father "Life in Himself," as the Scrip- 30
 ture saith? and, if so, can Life, or God, dwell in evil,
 and create it? Can matter drive Spirit hence, and so
 defeat omnipotence?

- 1 Is the woodman's axe, which destroys a tree's so-called
 life, superior to omnipotence? Can a leaden bullet
 3 **Matter** deprive a man of Life, — that is, of God, who
impotent. is his Life? If God is at the mercy of mat-
 ter, then matter is omnipotent. Such doctrines are
 6 "confusion worse confounded." If two statements
 directly contradict each other, one must be false. Is
 Science thus contradictory?
- 9 Christian Science, understood, coincides with the
 Scriptures, and sustains logically and demonstratively
 every point it presents. Otherwise it would
 12 **Scientific and** not be Science, and could not present its
Biblical facts. proofs. Christian Science is not made up of contradic-
 tory aphorisms, nor of the inventions of those who scoff
 15 at God. It presents the calm and clear verdict of Truth
 against error, uttered and illustrated by the prophets,
 by Jesus, by the apostles, as recorded throughout the
 18 Scriptures.

Why are the words, rather than the remarkable works
 of Jesus, more frequently cited for our instruction? Is
 21 it not because there are few who have gained a true
 knowledge of the great import, to Christianity, of those
 very works?

- 24 Sometimes it is said: "Rest assured that whatever
 effect Christian Scientists may have on the sick, this
 effect comes through rousing within them a
 27 **Personal** belief that these healers have a wonderful
confidence. power, derived from the Holy Ghost, in the removal of
 disease." Is it likely that church-members have more
 30 faith in some Christian Scientist whom they have per-
 haps never seen, and against whom they have been
 warned, than they have in their own accredited and

orthodox pastors, whom they have seen, and been taught 1
to love and trust?

Let any clergyman try to cure his friends by their faith 3
in himself. Will that faith heal them? Yet Scientists
will take the same cases, and cures will follow. Is this the
result of their faith in the Scientist, rather than in their 6
pastor? I have healed infidels whose only objection to
this method was, that I as a Christian Scientist believed
in the Holy Spirit, while they, the patients, did not. 9

Because the evidence of the existence of Spirit, or
Soul, is palpable to spiritual sense only, and not appar-
ent to the material senses, which only cognize ^{Spiritual.} 12
that which is the opposite of Spirit, — though ^{cognizance.}
you aver that these senses are indispensable to man's
existence or entity, — you must change the human con- 15
cept of yourself as matter disappears, and at length
know yourself spiritually.

True Christianity is to be honored wherever found; 18
but when shall we arrive at the goal which that word
implies? From Puritan parents, the discov- ^{Author's}
erer of Christian Science early received her ^{parentage.} 21
religious education. In childhood she often listened
with joy to these words, falling from the lips of her
sainted mother: "God is able to raise you up from sick- 24
ness;" and she pondered the meaning of that Scripture
she so often quotes: "And these signs shall follow them
that believe; . . . they shall lay hands on the sick, and 27
they shall recover."

A Christian Scientist and an opponent are like two
artists. One says: "I have spiritual ideals, ^{Two differ-} 30
indestructible and glorious. When others see ^{ent artists.}
them as I do, in their true light and loveliness, — and

1 know that these ideals are real and eternal, because
 drawn from Truth, — they will find that nothing is lost,
 3 and all is won, by a right estimate of what is real.”

The other artist replies: “ You wrong my experience.
 I have no mind-ideals except those which are both men-
 6 tal and material. It is true that materiality renders
 these ideals imperfect and destructible; yet I would not
 exchange mine for thine, for they give me such personal
 9 pleasure, and they are not so shockingly transcendental.
 They require less self-abnegation, and keep Soul well
 out of sight. Moreover, I have no notion of losing my
 12 old doctrines or human opinions.”

Dear reader, which mind-picture or externalized
 thought shall be real to you, — the material or the
 15 Choose ye to-day. spiritual? Both you cannot have. You are
 bringing out your own ideal. This ideal is
 either temporal or eternal. Either Spirit or matter is
 18 your model. If you try to have two models, then you
 practically have none. Like a pendulum in a clock you
 will be thrown back and forth, and strike the ribs of
 21 matter, swinging between the real and the unreal.

Hear the wisdom of Job, as given in the excellent
 translation of the late Rev. George R. Noyes, D. D.: —

24 Shall mortal man be more just than God?
 Shall man be more pure than his maker?
 Behold, He putteth no trust in His ministering spirits,
 27 And His angels He chargeth with frailty.

Of old the Jews put to death the Galilean Prophet,
 the best Christian on earth, for the truth he said and did.
 30 While to-day, Jew and Christian can unite in doctrine
 and denomination on the very basis of his words and
 works. The Jew believes that the Messiah or Christ

hath not yet come ; the Christian believes that Christ is 1
 God. Here Christian Science intervenes, explains these
 doctrinal points, cancels the disagreement and settles 3
 the question. Christ, as the true spiritual idea, is the
 ideal of God now and forever, here and everywhere.
 The Jew who believes in the First Commandment is a 6
 monotheist, he has one omnipresent God ; thus the Jew
 unites with the Christian's doctrine that God is come, is
 present now and forever. The Christian who believes 9
 in the First Commandment is a monotheist, thus he vir-
 tually unites with the Jew's belief in one God, and that
 Jesus Christ is not God, as he himself declared, but is 12
 the Son of God. This declaration of Christ, understood,
 conflicts not at all with another of his sayings : " I and
 my Father are one," — that is, one in quality, not quan- 15
 tity. As a drop of water is one with the ocean, a ray of
 light one with the sun, even so God and man, Father
 and son, are one in being. The Scripture reads : " For 18
 in Him we live, and move, and have our being."

I have revised Science and Health only to give a clearer
 and fuller expression of its original meaning. Spiritual 21
 ideas unfold as we advance. A human perception of
 divine Science, however limited, must be correct in order
 to be Science, and subject to demonstration. A germ of 24
 infinite Truth, though least in the kingdom of heaven, is
 the higher hope on earth, — but it will be rejected and
 reviled until God prepares the soil for the seed. That 27
 which when sown bears immortal fruit, enriches mankind
 only when it is understood. Hence the many readings
 given the Scriptures, and the requisite revisions of 30
 Science and Health with Key to the Scriptures.

CHAPTER XII.

CHRISTIAN SCIENCE PRACTICE.

*Why art thou cast down, O my soul [sense] ?
And why art thou disquieted within me ?
Hope thou in God ; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.*

And these signs shall follow them that believe : In my name shall they cast out devils : they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. — JESUS.

1 **I**T is related, in the seventh chapter of Luke's Gospel,
that Jesus was once the honored guest of a certain
3 Pharisee, Simon by name, though quite unlike
A gospel narrative. Simon the disciple. While they were at meat,
a strange incident occurred, as if to interrupt the scene
6 of Oriental festivity. A "strange woman" came in,
having heard of Jesus' presence in Simon's house.
Heedless of the fact that she was debarred from such
9 a place and such society, — especially under the stern
rules of rabbinical law, as positively as if she were a
Hindoo pariah intruding upon the household of a high-
12 caste Brahman, — this woman (Mary Magdalene, as she
has since been called) approached Jesus. According to
the custom of those days, he did not sit on a chair, as we
15 sit at table, but reclined on a couch, or lounge, with his
head towards the festal board, and with his bare feet

away from it. It was therefore easy for the Magdalen 1
to come behind his couch, and reach his feet. She bore
an alabaster jar containing costly and fragrant oil, — 3
sandal oil, perhaps, which is in such common use in the
East. Breaking the sealed jar, she perfumed his feet
with the oil, wiping them with her long hair, which hung 6
loosely about her shoulders, as was customary with
women of her grade.

Did Jesus spurn the woman? Did he repel her ado- 9
ration? No! He regarded her compassionately. Nor
was this all. Knowing what those around Parable of
the creditor. 12
him were saying in their hearts, especially
his host, — that they were wondering why, being a
prophet, the exalted guest did not at once detect the
woman's immoral status, and bid her depart, — knowing 15
this, Jesus rebuked them with a short story, or parable.
He described two debtors, one for a large sum and one
for a smaller, who were released from their obligations 18
by their common creditor. "Which of them will love
him most?" was the Master's question to Simon the
Pharisee; and Simon replied, "He to whom he forgave 21
most." Jesus approved the answer, and so brought home
the lesson to all; and followed it with that remarkable
declaration to the woman, "Thy sins are forgiven." 24

Why did he thus summarize her debt to divine Love?
Had she repented and reformed, and did his insight
detect this unspoken moral uprising? She Divine
insight. 27
bathed his feet with her tears, ere she anointed
them with the oil. In the absence of other proofs, was
her grief sufficient evidence to warrant the hope of her 30
repentance, reformation, and growth in wisdom? Cer-
tainly there was encouragement in the mere fact that

1 she was testifying her affection for a man of undoubted
 goodness and purity, who has since been rightfully re-
 8 garded as the best man who ever trod this planet. Her
 reverence was unfeigned, and it was manifested towards
 one who was soon, though they knew it not, to lay down
 6 his mortal existence in behalf of all sinners, that through
 his word and works they might be redeemed from all
 sensuality and sin.

9 Which was the higher tribute to such ineffable affec-
 tion, the hospitality of the Pharisee, or the contrition of
 the Magdalen? This query Jesus answered
 12 ^{Penitence or} ^{hospitality.} by rebuking self-righteousness, and declaring
 the absolution of the penitent. He even declared that
 this poor woman had done what his rich entertainer had
 15 neglected to do, wash and anoint his guest's feet, — a
 special sign of Oriental courtesy.

Here is suggested a solemn question, a question indi-
 18 cated by one of the needs of this age. Do Christian
 Scientists seek Truth, as Simon sought the Saviour,
 through material conservatism and for personal homage?
 21 Jesus told Simon that such seekers as he gave small
 reward in return for the spiritual purgation which came
 through the Messiah. If Christian Scientists are like
 24 Simon, then it must be said of them also, that they
 “*love little.*”

On the other hand, do they show their regard for
 27 Truth, or Christ, by their genuine repentance, by their
 broken hearts, expressed through meekness
^{Genuine} ^{repentance.} and human affection, as did this woman? If
 30 so, then it may be said of them, as Jesus said of this
 unwelcome visitor, that they indeed “*loved much,*” be-
 cause much is forgiven them.

Did the careless doctor, the nurse, the cook, and the 1
 brusque business visitor sympathetically know the
 thorns they plant in the pillow of the sick, and 3
 the heavenly homesick looking away from ^{Compassion} requisite.
 earth, — Oh, did they know! — this knowledge would do
 a million times more towards healing the sick, and pre- 6
 paring their helpers for the “midnight call,” than all
 their cries of Lord, Lord! The benign thought of
 Jesus, finding utterance in such words as “Take no 9
 thought for your life!” would heal the sick man, and so
 enable him to rise above the supposed necessity for
 physical thought-taking and planning; but if the unself- 12
 ish affections be lacking, and common sense and common
 humanity are disregarded, what mental quality remains,
 wherewith to evoke healing from the outstretched arm 15
 of righteousness?

If the Scientist reaches his patient through divine
 Love, he will accomplish the healing work at one visit, 18
 and the disease will vanish into its native ^{Speedy}
 nothingness, like dew before the morning sun- healing.
 shine. If the Scientist has enough Christly affection to 21
 win his own pardon, and such commendation as the
 Magdalen won from Jesus, then he is Christian enough
 to practise scientifically, and deal with his patients com- 24
 passionately; and the result will correspond with the
 spiritual intent.

If hypocrisy, stolidity, or inhumanity find their way 27
 into the chambers of disease, through the would-be
 healer, if it were possible they would convert ^{Truth}
 into a den of thieves the temple of the Holy desecrated. 30
 Ghost, — the patient’s spiritual power to resuscitate
 himself. The unchristian practitioner is not giving to

1 mind or body the joy and strength of Truth. The poor
 suffering heart needs its rightful nutriment, such as
 3 peace, patience in tribulation, and a priceless sense of
 the dear Father's loving-kindness.

In order to cure his patient, the metaphysician should
 6 first cast moral evils out of himself, that he may thus
 attain the spiritual freedom which will enable
 Moral evils to be cast out. him to cast physical evils out of his patient;
 9 but heal, he cannot, while his own spiritual barrenness
 debars him from giving drink to the thirsty, and hinders
 him from reaching his patient's thought, — yea, while
 12 mental penury chills his faith and understanding.

The physician who lacks sympathy for his fellow-
 being is deficient in human affection; and we have the
 15 apostolic warrant for asking: "He that loveth
 The true physician. not his brother whom he hath seen, how can
 he love God whom he hath not seen?" Not having
 18 this spiritual affection, he lacks faith in the divine Mind,
 and has not that recognition of infinite Love which alone
 confers the healing power. Such so-called Scientists
 21 will strain out gnats, while they swallow the camels of
 bigoted pedantry.

The physician must also watch, lest he be overwhelmed
 24 by a growing sense of the odiousness of sin, and by the
 unveiling of sin in his own thoughts. The
 Source of calmness. sick are terrified by their sick beliefs, and
 27 sinners should be affrighted by their sinful beliefs; but
 the Christian Scientist will be calm in the presence of
 both sin and disease, knowing, as he does, that God is
 30 Love and God is All.

If we would open their prison doors for the sick, we
 must first learn to bind up the broken-hearted. If we

would heal by the Spirit, we must not hide the talent 1
of spiritual healing under the napkin of its form, nor bury
the *morale* of Christian Science in the grave- ^{Genuine} 3
clothes of its letter. The tender word and ^{healing.}
Christian encouragement of an invalid, pitiful patience
with his fears, and the removal thereof, are better than 6
hecatombs of gushing theories, stereotyped borrowed
speeches, and the doling of arguments, which are but so
many parodies on legitimate Christian Science, aflame 9
with divine Love.

This is what is meant by seeking Truth, Christ, not
“for the loaves and fishes,” nor, like the Pharisee, with 12
the arrogance of rank and display of scholar- ^{Gratitude}
ship, but like Mary Magdalene, from the ^{and humility.}
summit of devout consecration, with the oil of gladness 15
and the perfume of *gratitude*, with tears of repentance,
and with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period 18
whereof Jesus spake to his disciples, when he said: “Ye
are the salt of the earth.” “Ye are the light ^{The salt of}
of the world. A city that is set on an hill ^{the earth.} 21
cannot be hid.” Let us watch, work, and pray that this
salt lose not its saltiness, and that this light be not hid,
but radiate and glow into noontide glory. 24

The infinite Truth of the Christ-cure has come to this
age through a “still, small voice,” through silent utter-
ances, and Divine anointing which quicken and increase 27
the beneficial effects of Christianity. I long to see the
consummation of my hope, namely, the student’s higher
attainments in this line of light. 30

Because Truth is limitless, error should not be thought
unbounded. Because Truth is mighty in goodness, error

1 can claim no equal power for evil. Evil is but the counterfeit of goodness, that seeks to equal it. The greatest
 3 ^{Real and counterfeit.} wrong is but the supposititious opposite of the highest right. The confidence inspired by Science lies in the fact that Truth is real and error unreal.
 6 Error is a coward before Truth. Truth is mighty, while error is powerless. Divine Science insists that time will prove this. Both Truth and error have come nearer than
 9 ever before to the apprehension of mortals. Truth will become still clearer, but error will be self-destroyed.

Against the fatal belief that error is as real as
 12 Truth, — that evil is equal in power to good, if not
^{Results of faith in Truth.} superior, and that discord is as normal as harmony, — even the hope of freedom from
 15 the bondage of sickness and sin has little inspiration to nerve endeavor. When we come to have more faith in the Truth of being than we have in error, more faith
 18 in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material conditions can prevent us from healing the sick
 21 and destroying error through Truth.

That Life is not contingent on bodily conditions is proven, when we see that life and man survive this
 24 ^{Life independent of matter.} body. Neither evil, disease, nor death can be discerned spiritually, and the mortal sense of them disappears in the ratio of our spiritual growth.
 27 Because matter has no consciousness, or Ego, it cannot act; its conditions are unreal, and these false conditions are the source of all seeming sickness. Admit the existence of matter, and we admit that mortality (and
 30 therefore disease) has a foundation in fact. Deny the existence of matter, and we can destroy the belief in

these conditions, and with it disappears the foundation 1
of disease. Once let the mental physician believe in the
reality of matter, and he must admit also the reality of 3
all its discordant conditions, and this prevents his de-
stroying them. Then he is even less fitted for the treat-
ment of disease than the ordinary medical practitioner. 6

In proportion as matter, to human sense, loses all en-
tity as substance, in that proportion does man become
its master. He enters into a diviner sense of **Man's** 9
the facts, and comprehends the theology of **entity.**
Jesus, as demonstrated in healing the sick, raising the
dead, and walking over the wave. All these deeds man- 12
ifested Christ's control over the belief that matter is
substance, that it can be the arbiter of life, or the con-
structor of any form of existence. 15

We never read that Luke or Paul made a diagnosis
of a disease, in order to discover some means of healing
it. Luke never asked if it were acute or **The Christ** 18
chronic. Jesus never recommended attention **treatment.**
to laws of health, never gave drugs, never prayed to
know if God were willing a man should live. He 21
understood man to be immortal, whose life is God,
— and not that man has two lives, one to be destroyed,
and the other to be made indestructible. 24

The prophylactic and therapeutic (that is, the preven-
tive and curative) arts belong emphatically to Christian
Science; as would be readily seen, if psychol- **Matter not** 27
ogy, or the Science of Soul, were understood. **medicine.**
Material methods are finding their dead level. Limited
to matter, by their own law, they have none of the ad- 30
vantages of Mind and immortality.

No man is physically healed in sin, or by it, any more

1 than he is morally saved in or by sin. To be every whit
 whole, he must be better spiritually, as well as physi-
 3 **No healing** cally. To be made whole, we must forsake
 in sin. the mortal sense of things, turn from the lie of
 false belief to Truth, and gather the facts of being from
 6 the immortal divine Mind. The body improves under
 the same regimen which encourages the thought; and
 if health is not made manifest, it proves that it is fear
 9 which governs it. This is the law of cause and effect,
 or like producing like.

Homœopathy furnishes this evidence to the senses,
 12 namely, that the symptoms produced by a certain drug,
 Like curing it removes by using the same drug which might
 like. cause them. This confirms my theory that
 15 faith in the drug is the sole factor in the cure. The effect
 that mortal mind produces through a certain belief, it
 removes through an opposite belief; but it uses the same
 18 medicine in both cases.

The moral and spiritual facts of health, whispered into
 thought, produce very direct and marked effects on the
 21 body. A physical diagnosis of disease — since mortal
 mind must be its cause, if it exists — generally has a
 tendency to induce disease.

24 According both to medical testimony and individual
 experience, a drug eventually loses its supposed power,
 and can do no more for the patient. Hygienic
 27 **Transient** treatment also loses its efficacy. Quackery
 potency likewise fails at length to inspire the credulity
 of drugs. of the sick, and then they cease to improve. These les-
 30 sons are useful. They should naturally and gently
 change our basis from sensation to Christian Science,
 from error to Truth, from matter to Spirit.

Physicians examine the pulse, tongue, lungs, to discover the condition of matter; when in fact all is Mind; the body is the substratum of mortal mind, and this so-called mind finally yields to the higher mandate, immortal Mind.

Diagnosis
of matter.

Disquisitions on disease have a mental effect similar to that produced by telling ghost-stories in the dark. By those uninstructed in Christian Science, nothing is really understood of material existence. Mortals are believed to be here without their consent, and to be removed as involuntarily, not knowing why or when. As children look everywhere for the imaginary ghost, so sick humanity sees danger in every direction, and looks for relief in all ways except the right one. Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real being than does the child; and he must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way in divine Science is the only way out of this condition.

Ghost-stories
inducing fear.

I would not transform the infant at once into a man, nor would I keep the suckling a lifelong babe. No impossible thing do I ask when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny the need of spiritual understanding. Mankind will improve through Science and Christianity. The necessity for uplifting the race is father to the fact that Mind can do it; for Mind can impart purity instead of impurity, beauty instead of deformity, and health instead of sickness. Truth is an alterative in the entire system, and can make it "every whit whole."

Mind imparts
purity, health,
and beauty.

1 Remember, brain is not mind. Matter cannot be sick,
 and Mind is immortal. Your mortal body is only a
 3 mortal belief of mind in matter. What you
 Brains not intelligent. call matter was originally error in solution,
 elementary mortal mind,—likened, by Milton, to “chaos
 6 and old night.” One theory about this mortal mind is,
 that its sensations form blood, flesh, and bones. The
 Science of being, wherein all is divine Mind, or God
 9 and his thought, would be clearer in this age, but for
 the belief that matter can produce mind, or that mind
 can enter its own embodied thought, bind itself with
 12 its own beliefs, and then call its bonds material and
 name them divine law.

When man demonstrates Christian Science absolutely,
 15 he will be perfect. He can neither sin, suffer, be sub-
 ject to matter, nor disobey the law of Spirit.
 Veritable success. Therefore he will be as the angels in heaven.
 18 Christian Science and Christianity are one. How, then,
 in Christian Science, any more than in Christianity, can
 we believe in the reality and power of both Truth and
 21 error, Spirit and matter, and hope to succeed with either?
 Error is not self-sustaining. Its false supports fail, one
 after another. It succeeds for a period, only by parad-
 24 ing in the stolen vestments of Truth.

“Whosoever shall deny me before men, him will I
 also deny before my Father which is in heaven.” A de-
 27 nial of Truth is fatal to Christian Science.
 Recognition of benefits. A just acknowledgment of Truth, and what it
 has done for us, is an effectual help. If pride, super-
 30 stition, or any error, prevents the honest recognition of
 benefits received, this will be a hindrance to the recovery
 of the sick and the success of the student.

If we are Christians on all moral questions, but are in 1
 darkness as to the physical exemption which Christianity
 includes, then we must have more faith in 3
 God on this subject, and be more alive to His Disease far
 more docile
 than iniquity.
 promises. It is easier to cure the most malig-
 nant disease than it is to cure sin. The author has raised 6
 up the dying, partly because they were willing to be re-
 stored; while she has struggled long, and perhaps in
 vain to lift a student out of a chronic sin. Under all 9
 modes of pathological treatment, the sick recover more
 rapidly from disease than the sinner from his sin. Heal-
 ing is easier than teaching, if the teaching is faithfully 12
 done.

The fear of disease and the love of sin are the springs
 of man's enslavement. "The fear of the Love frees
 from fear. 15
 Lord is the beginning of wisdom!" but the
 Scriptures also declare, through the exalted thought of
 John, that "perfect Love casteth out fear." 18

The fear occasioned by ignorance can be cured; but
 you cannot remove the effects of fear produced by sin,
 so long as the sin remains. Disease is expressed not so 21
 much by the lips, as in the functions of the body. Estab-
 lish the scientific sense of health, and you relieve the
 oppressed organ, and the inflammation, decomposition, 24
 or deposit will abate; and the disabled organ will resume
 its healthy functions.

When the blood rushes madly through the veins, or 27
 languidly creeps along its frozen channels, we call these
 conditions disease. This is a misconception. Mind circu-
 lates blood. 30
 Mortal mind is producing the propulsion or
 the languor; and we prove this to be so when by mental
 means the circulation is changed, and returns to that

1 standard which mortal mind has decided upon as essen-
 2 tial for health. Anodynes, counter-irritants, and deple-
 3 tion never reduce inflammation scientifically; but the
 truth of being, whispered into the ear of mortal mind,
 will bring relief.

6 Hatred, and its effects on the body, are removed by
 Love. Because mortal mind seems to be conscious, the

9 <sup>Mind can de-
 destroy all ills.</sup> sick say: "How can my mind cause a disease
 I never thought of, and knew nothing about,
 until it appeared on my body?" The author has an-

12 swered this question, in her explanation of disease as
 originating in human belief before it is apparent on the
 body, which is in fact the objective state of mortal mind,
 though it is called matter. This mortal blindness, and

15 its sharp consequences, show our need of metaphysics.
 Through immortal Mind, or Truth, we can destroy all
 ills which proceed from mortal mind.

18 Ignorance of the cause or approach of disease is no
 argument against its mental origin. You confess to
 ignorance of the future, and incapacity to preserve your
 21 own existence; and this belief helps rather than hinders
 disease. Such a state of mind induces sickness. It is
 like walking in darkness, on the edge of a precipice.
 24 You cannot forget the belief of danger, and your steps
 are less firm because of your ignorance of mental
 cause and effect.

27 Heat and cold are products of mind. The body, when
 bereft of mortal mind, at first cools; and afterwards it
 is resolved into its primitive mortal elements.

30 <sup>Temperature
 is mental.</sup> Nothing that lives ever dies, and *vice versa*.
 Mortal mind produces animal heat; and then expels it
 through the abandonment of a belief, or increases it to

the point of self-destruction. Hence it is mortal mind, 1
not matter, which says, "I die." Heat would pass from
the body as painlessly as gas when it evaporates, but for 3
the belief that inflammation and pain must accompany
this separation.

Chills and heat are often the form in which fever 6
manifests itself. Change the mental state, and the
chills and fever disappear. The old-school
physician proves this when his patient says, ^{Science}
"I am better," but believes that matter, not ^{versus} 9
mind, has helped him. The Christian Scientist de-
monstrates that divine Mind heals the case, while the 12
hypnotist dispossesses the patient of his individuality in
order to control him. No person is benefited by yielding
his own mentality to any mental despotism. Therefore 15
all unscientific mental practice is forbidden, and should
be understood and so rendered fruitless. The genuine
Christian Scientist is adding to his patient's mental 18
power, and increasing his spirituality, while he is restor-
ing him physically.

Palsy is a belief that matter attacks mortals, and 21
paralyzes the body, making certain portions of ^{Cure for}
it motionless. Destroy the belief, show mor- ^{palsy.}
tal mind that muscles have no power to be lost, for 24
Mind is supreme, and you will cure the palsy.

Consumptive patients always show great hopefulness
and courage, even when supposed to be in hopeless 27
danger. This state of mind seems anomalous, ^{Latent fear}
except to the expert in Christian Science. ^{diagnosed.}
This mental state is not understood, simply because it is 30
a stage of fear so excessive that it amounts to fortitude.
The belief in consumption presents to mortal thought a

1 hopeless state, an image more terrifying than most other
diseases. The patient turns involuntarily from the
3 contemplation of it; but, though unacknowledged, the
latent fear, and despair of recovery, remain in thought.

Just so it is with the greatest sin. It is the most
6 subtle, and does its work almost unperceived. The
diseases deemed dangerous sometimes come
Insidious from the most hidden, undefined, and insidi-
concepts. ous beliefs. The pallid invalid, whom you declare to be
wasting away with consumption of the blood, should
be told that blood never gave life, and can never take it
12 away, — that Life is Spirit, and that there is more Life
and immortality in one good motive and act, than in all
the blood which ever flowed through mortal veins, simu-
15 lating a corporeal sense of material life.

If the body is material, it cannot, for that very reason,
suffer with a fever. Because the so-called material body
18 is a mental concept, and governed by mortal
Remedy mind, it manifests only what that mind im-
for fever. presses upon it. Therefore the efficient remedy is to
21 destroy the patient's unfortunate belief, by both silently
and audibly arguing the opposite facts in regard to har-
monious being, — representing man as healthful instead
24 of diseased, and showing that it is impossible for matter
to suffer, to feel pain or heat, to be thirsty or sick.
Destroy fear, and you end the fever. Some people,
27 mistaught as to Mind-science, inquire when it will be
safe to check a fever. Know that in Science you can-
not check a fever after admitting that it must have its
30 course. To fear and admit the power of disease, is to
paralyze mental and scientific demonstration.

If your patient believes in taking cold, mentally con-

vince him that matter cannot take cold, and that thought 1
governs this liability. If grief causes suffering, con-
vince the sufferer that affliction is often the source of 3
joy, and that he should rejoice always in ever-present
Love.

Invalids flee to tropical climates, in order to save 6
their lives; but they come back no better than when
they went away. Then is the time to cure ^{Climate}
them through Christian Science, and prove ^{harmless.} 9
that they can be healthy in all climates, when their
fear of climate is driven out.

Through different states of mind, the body becomes 12
suddenly weak or abnormally strong, showing mortal
mind to be the producer of strength or weak- ^{Mind gov-}
ness. A sudden joy or grief has caused what ^{erns body.} 15
is termed instantaneous death. Because a belief origi-
nates unseen, the mental state should be continually
watched, that it produce not blindly its bad effects. The 18
author never knew a patient who did not recover when
the belief of the disease was gone. Remove the leading
error and governing fear of this lower mind, and you 21
remove the cause of any disease, as well as the morbid
and excited action of any organ. You also remove, in
this way, what are termed organic diseases as readily as 24
functional difficulties.

The remote cause of all disease is mental, even a
mortal, mistaken belief, — a conviction of the necessity 27
and power of ill-health, and a conclusion that Mind is
helpless to defend the life of man, and wholly incompe-
tent to control it. Without the human belief any circum- 30
stance is of itself powerless to produce suffering. It is
latent belief in disease, as well as the fear of disease,

1 which associates sickness with certain circumstances,
 and causes the two to appear conjoined, even as poetry
 3 and music are reproduced in union by human memory.
 Disease has no intelligence. Unwittingly you sentence
 yourself to suffer. The understanding of this will
 6 enable you to commute this self-sentence, and meet
 every occasion with truth. Disease is less than mind,
 and Mind can control it.

9 Without the so-called human mind, there can be no in-
 flammatory or torpid action of the system. Remove the
 error, and you destroy its effects. By looking
 12 ^{Latent} ^{power.} a tiger fearlessly in the eye, Sir Charles Napier
 sent him cowering back into the jungle. An animal
 may infuriate another by looking him in the eye, and
 15 both will fight for nothing. A man's gaze, fastened fear-
 lessly on a ferocious beast, often causes him to retreat in
 terror. This latter occurrence represents the power of
 18 Truth over error, — the might of intelligence, exercised
 over mortal beliefs, to destroy them ; whereas hygienic
 drilling and drugging, adopted to cure matter, is repre-
 21 sented by two intensely material bases, into which a
 mortal's mind scarcely enters.

Disease is not an intelligence to dispute the empire of
 24 Mind, or dethrone it, and take the government into its
 own hands. Sickness is not a self-constituted
 27 ^{Disease} ^{powerless.} material power, which copes astutely with
 Mind, and finally conquers it. God never endowed mat-
 ter with power to disable Mind, and chill harmony with
 a long and cold night of discord. Such a power, with-
 30 out the Divine permission, is inconceivable ; and if di-
 vinely directed, such a power manifests less wisdom than
 we usually find displayed in human governments.

If disease can attack and control the body, without the 1
consent of mortal mind, sin can do the same; for both
are errors, and were announced as partners in 3
the beginning. The Christian Scientist finds Jurisdiction
of Mind.
only effects, where the ordinary physician looks for
causes. The real jurisdiction of the world is in Mind, 6
controlling every effect, and recognizing all causation as
vested in Mind.

A felon, on whom certain English students experi- 9
mented, fancied himself bleeding to death, and died
through that belief, when there was only a Power of
imagination. 12
stream of warm water trickling over his arm.
Had he known this was but a belief, he would have risen
above it. Let the despairing invalid, inspecting the hue
of her blood on a cambric handkerchief, think of the ex- 15
periment of those Oxford boys, who caused the death of
a man, when not a drop of his blood had been shed.
Then let her learn the opposite statement of Life, as 18
taught in Christian Science, and she will understand
that she is not dying on account of the state of her
blood, but suffering from her belief that blood is destroy- 21
ing her life. The so-called vital current does not affect
the invalid's health, but her belief produces the very
results she dreads. 24

Fevers are errors of various types. The quickened
pulse, coated tongue, febrile heat, dry skin, pain in the
head and limbs, are pictures depicted by a Fevers the
effect of fear. 27
mortal's mind on the body. The images, held
in this disturbed mind, frighten conscious thought. The
fever-picture drawn by millions of mortals, and imaged 30
on the body through the belief that mind is in matter
and discord is as real as harmony, may rest at length on

1 some receptive thought, unless destroyed through Science,
 and become a fever case, which ends in a belief called
 3 death, to be finally conquered by Life. Truth is always
 the victor. Sickness and sin fall by their own weight.
 Truth is the rock of ages, the headstone of the corner;
 6 "but on whomsoever it shall fall, it will grind him to
 powder."

Contending for the evidence of the inharmonious and
 9 corporeal senses, we virtually contend against the con-
 trol of Mind over body, and deny the ability
 Misdirected
 contention. of mental power to produce a desired result.

12 This false method is as though the defendant should
 argue for the plaintiff, and in favor of a decision which
 he knows will be turned against himself.

15 The physical effects of fear illustrate its illusion.
 Gazing at a chained lion, crouched for a spring, would
 not terrify a man. The body is affected only
 18 Benefits of
 metaphysics. by the belief of disease, held before a mind
 ignorant of metaphysics which chains disease. Nothing
 but the power of Truth can prevent the fear of death,
 21 and prove man's dominion over it.

Many years ago the author made a spiritual discovery,
 whose evidence in Science has accumulated to prove
 24 A higher
 discovery. that the divine Mind produces in man health,
 harmony, and immortality. Gradually this
 testimony will gather momentum and clearness, until it
 27 reaches its culmination of scientific statement and proof.
 Nothing is more disheartening than to believe that there
 is a power opposite to God, or good, and that He endows
 30 this opposing power with strength to be used against
 Himself, against health, harmony, and Life.

Every law of matter or the body, supposed to govern

man, is rendered null and void by the law of God. In 1
 ignorance of our God-given rights, we submit to unjust
 decrees, and the bias of education enforces Ignorance 3
 this slavery. Be no more willing to suffer of our rights.
 the illusion that you are sick, or that some disease
 is developing in the system, than you are to yield to 6
 a sinful temptation, on the ground that sin has its
 necessities.

When infringing some supposed law, you say there is 9
 danger; and this fear causes of itself the danger, and
 induces the physical effects. We cannot suffer No laws 12
 in reality from breaking any law, except it be of matter.
 a moral or spiritual law. The laws of mortal belief are
 destroyed by the understanding that Soul is immortal,
 and that mortal mind cannot legislate the times, periods, 15
 and types of disease, wherewith men die. God is the
 law-maker, but He is not the author of barbarous codes.
 In infinite Life and Love there is no sickness, sin, or 18
 death; and the Scriptures declare that we live, move,
 and have our being in God.

Think less of the enactments of mortal mind, and you 21
 will sooner grasp man's God-given dominion. You must
 understand your way out of human theories God-given 24
 relating to health, or you will never believe dominion.
 that you are quite free from some ailment. The har-
 mony and immortality of man will never be reached,
 without the understanding that Mind is not in matter. 27
 Let us banish sickness as an outlaw, and abide by the
 rule of perpetual harmony, — God's law. Man's moral
 right is to annul an unjust sentence, a sentence never 30
 inflicted by divine authority.

Christ Jesus overruled the error which would impose

1 penalties for transgressions of the physical laws of health,
 3 ^{Begin} — supposed laws of matter, opposed to the
 3 ^{rightly.} harmonies of Spirit, lacking divine authority,
 and having only human approval for their sanction.

If half the attention given to hygiene were given to
 6 the study of Christian Science and its elevation of
 8 ^{Hygiene} thought, this alone would usher in the millen-
 8 ^{excessive.} nium. Constant bathing and rubbing, to alter
 9 the secretions, or to remove unhealthy exhalations from
 the cuticle, receive a useful rebuke from Jesus' precept,
 "Take no thought . . . for the body." We must beware
 12 of making clean merely the outside of the platter.

He who is ignorant of what is termed hygienic law, is
 more receptive of spiritual power, and faith in one God,
 15 ^{Blissful} than the devotee of this supposed law, who
 15 ^{ignorance.} comes to teach him. Must we not then call
 the so-called law of matter a canon "more honored in
 18 the breach than the observance"? A patient thor-
 oughly booked in medical theories is more difficult to
 heal through Mind than one who is not. This verifies
 21 the saying of our Master: "Whosoever shall not receive
 the kingdom of God as a little child, shall in no wise
 enter therein."

24 One whom I rescued from seeming spiritual oblivion,
 in which the senses had engulfed him, writes to me: "I
 should have died, but for the glorious Principle you
 27 teach, — supporting the power of Mind over the body,
 and showing me the nothingness of the so-called pleas-
 ures and pains of sense. The treatises I had read and
 30 the medicines I had taken only abandoned me to more
 hopeless suffering and despair. Adherence to hygiene
 was useless. Mortal mind needed to be set right. The

ailment was not bodily, but mental, and I was cured 1
when I learned my way in Christian Science."

We need a clean body and a clean mind, — a body 3
rendered pure by Mind as well as washed by water.
One says: "I take good care of my body." A clean mind
and body. 6
To do this the pure and exalting influence of
the divine Mind on the body is requisite, and the Chris-
tian Scientist takes the best care of his body when he
leaves it most out of his thought, and, like the Apostle 9
Paul, is "willing rather to be absent from the body, and
to be present with the Lord."

A hint may be taken from the emigrant, whose filth 12
does not affect his happiness, inasmuch as mind and body
rest on the same basis. To the mind equally gross, dirt
gives no uneasiness. It is the native element of such a 15
mind, symbolized, and not chafed, by its surroundings;
but impurity and uncleanness, which do not trouble
the gross, could not be borne by the refined. This 18
shows that the mind must be clean to keep the body in
proper condition.

The tobacco-user, eating or smoking poison for half a 21
century, sometimes tells you that the weed preserves his
health; but does this make it so? Does his Beliefs
illusory. 24
assertion prove the use of tobacco to be a
salubrious habit, and man the better for it? Such in-
stances only prove the illusive physical effect of a false
belief, confirming the Scriptural conclusion concerning a 27
man, "as he thinketh in his heart, so is he."

The movement-cure — pinching and pounding the poor
body, to make it sensibly well, when it ought to be in- 30
sensibly so — is another medical mistake, resulting from
the common notion that health depends on inert matter,

1 instead of on Mind. Can matter, or what is termed mat-
 2 ter, act without mind?

3 We should relieve our minds from the depressing
 4 thought that we have transgressed a material law, and

5 must of necessity pay the penalty. Let
 6 ^{Corporeal}
^{penalties.} us reassure ourselves with the law of Love.

7 God never punishes man for doing right, for honest
 8 labor, or for deeds of kindness, though they expose him
 9 to fatigue, cold, heat, contagion. If he incurs the pen-
 10 alty through matter, it is but a belief of mortal mind,
 11 not an enactment of wisdom; and man has only to

12 enter his protest against this belief, in order to annul it.

13 Through this action of thought, and its results upon the
 14 body, he will prove to himself, through small beginnings,
 15 the grand verities of Christian Science.

16 If exposure to a draught of air, while in a state of per-
 17 spiration, is followed by chills, dry cough, influenza,

18 ^{Not matter,}
^{but Mind.} congestive symptoms in the lungs, or hints of
 19 inflammatory rheumatism, your Mind-remedy

20 is safe and sure. If you are a Christian Scientist, such
 21 symptoms are not apt to follow exposure; but if you
 22 believe in laws of matter, and their fatal effects when
 23 transgressed, you are not fit to conduct your own case,

24 or to destroy the bad effects of your belief. When the
 25 fear subsides, and the conviction abides that you have
 26 broken no law, neither rheumatism, consumption, nor
 27 any other disease will ever result from exposure to the
 28 weather. This is an established fact in Science, which
 29 all the evidence before the senses can never overrule.

30 Sickness, sin, and death must at length quail before
 the divine rights of intelligence; and then the power
 of Mind, over the entire functions and organs of the

human system, will be acknowledged. It is proverbial 1
 that Florence Nightingale, and other philanthropists
 engaged in humane labors, have been able to ^{Benefit of} 3
 undergo, without sinking, fatigues and expo- ^{philanthropy.}
 sures which ordinary people could not endure. The
 explanation lies in the support they derived from the 6
 Divine law, rising above the human. The spiritual
 demand, quelling the material, supplies energy and en-
 durance surpassing all other aids, and forestalls the 9
 penalty our beliefs would attach to our best deeds. Let
 us remember that the eternal law of right, though it
 can never annul the law which makes sin its own execu- 12
 tioner, exempts man from all penalties but those due to
 wrong-doing.

Unremitting toil, deprivations, exposures, and all un- 15
 toward conditions, *if without sin*, can be relieved without
 suffering. Whatever it is your duty to do, ^{Honest toil}
 can be done without harm to yourself. If ^{has no penalty.} 18
 you sprain the muscles or wound the flesh, your remedy
 is at hand. Mind decides whether or not the flesh shall
 be discolored, painful, swollen, and inflamed. 21

You say you have not slept well, or have overeaten.
 You are a law unto yourself. Saying this, and believing
 it, you will suffer in proportion to your belief ^{Our sleep} 24
 and fear. Your sufferings are not the pen- ^{and food.}
 alty for having broken a material law, for it was a law
 of mortal mind which you disobeyed. You say, or think, 27
 because you have partaken of salt fish, that you must be
 thirsty, and you are thirsty accordingly; while the oppo-
 site belief would produce the opposite result. 30

Any supposed information, coming from the body or
 from inert matter, as if either were intelligent, is an illu-

1 sion of mortal mind, — one of its dreams. Realize that
 3 **Doubtful evidence.** the evidence of the senses is not to be ac-
 cepted in the case of sickness, any more than
 it is in the case of sin.

Expose the body to certain temperatures, and belief
 6 says that you may catch cold and have catarrh; but no
 9 **Climate and belief.** such result occurs without mind to demand
 it and produce it. While mortals declare
 9 that certain states of the atmosphere produce catarrh,
 fever, rheumatism, or consumption, those effects will
 follow, — not because of the climate, but on account of
 12 the belief. The author has healed diseases in too many
 instances, through the action of Truth on the mortal
 mind, and its corresponding effects on the body, not to
 15 know that what she says is true.

A blundering despatch mistakenly announcing the
 death of a friend, occasions the same grief that his real
 18 **Erroneous despatch.** death would bring. You think your anguish
 is occasioned by your loss. Another despatch,
 correcting the mistake, heals that grief, and you learn
 21 that your suffering was merely the result of your belief.
 Thus it is with all sorrow, sickness, and death. You
 will learn at length that there is no cause for grief, and
 24 divine wisdom will then be understood. Error, not
 Truth, produces all the suffering on earth.

If a Christian Scientist had said, while you were
 27 laboring under the influence of this belief, “Your sorrow
 30 **Mourning causeless.** is without cause,” you would not have under-
 stood him, although the correctness of the
 assertion might be afterwards proven to you. So when
 our friends pass from our sight, and we lament, that
 lamentation is needless and causeless. We shall know

this to be true, when we grow into the understanding of Life. 1

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we con- ^{Mind heals brain-disease.} 8
clude that intellectual material labor is carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies cannot wear out, 9
nor trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality. 12

Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and authors have the shortest span of earthly ex- ^{Right never punishable.} 15
istence, it is not because they occupy most important posts and perform the most vital functions in society. That man does not pay the severest penalty is who does the most good. By holding on to the facts of eternal existence, — instead of reading disquisitions on the inconsistent supposition that death comes in obedi- 21
ence to the law of life, and that God punishes man for doing good, — one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a 24
law of so-called mortal mind, not matter, which causes all things discordant.

The history of Christianity furnishes sublime proofs 27
of the supporting influence and protecting power bestowed on man by his heavenly Father, ^{omnipotent} Mind, who gives him faith and ^{power} 30
understanding whereby to defend himself, not only from temptation, but from bodily suffering.

1 The Christian martyrs were prophets of Christian
 Science. Through the uplifting and consecrating power
 3 of divine Truth they obtained a victory over the corpo-
 real senses, a victory which Science alone can explain.
 Stolidity, which is a resisting state of mortal mind,
 6 suffers less, only because it knows less of material law.

The Apostle John testified to the divine basis of Chris-
 tian Science, when dire inflictions failed to destroy his
 9 body. Idolaters, believing in more than one mind, had
 "gods many," and thought they could kill the body with
 matter, independently of mind.

12 Admit the common hypothesis, that food is the nutri-
 ment of life, and there follows the necessity for another
 admission, in the opposite direction, — that
 15 ^{Sustenance}
^{spiritual.} food has power to destroy Life, God, through
 a deficiency or excess, a quality or quantity. This is
 a specimen of the ambiguous nature of all material health-
 18 theories. They are self-contradictory and self-destructive,
 — constituting a "kingdom divided against itself," which
 is "brought to desolation." If food was prepared by
 21 Jesus for his disciples, it cannot destroy life.

The fact is, food does not affect the absolute Life of
 man; and this becomes self-evident, when we learn that
 24 ^{God sustains}
^{man.} God is our Life. Because sin and sickness are
 not qualities of Soul, or Life, we have hope in
 immortality; but it would be foolish to venture beyond
 27 our present understanding, foolish to stop eating until
 we gain perfection and a clear comprehension of the liv-
 ing Spirit. In that perfect day of understanding, we
 30 shall neither eat to live, nor live to eat.

If mortals think that food disturbs the harmonious
 functions of mind and body, either the food or this

thought must be dispensed with; for the penalty is 1
coupled with the belief. Which shall it be? If this deci-
sion be left to Christian Science, it will be given 3
in behalf of the control of Mind over this and Diet and
digestion.
every erroneous belief, or material condition. The less
we know or think about hygiene, the less we are predis- 6
posed to sickness. Recollect—it is not the body, but
mortal mind, which reports food as undigested. Matter
does not inform you of bodily derangements, but mortal 9
mind does so; and this pseudo-mental testimony can be
destroyed only by the better results of the opposite
testimony. 12

Our dietetic theories first admit that food sustains the
life of men, and then discuss the certainty that food can
kill them. This false reasoning is rebuked, in Scripture
rebukes. 15
Scripture, by the metaphors about the fount
and stream, the tree and its fruit, and the kingdom
divided against itself. If God has—as prevalent theo- 18
ries maintain—instituted laws that food shall support
human life, He cannot annul these regulations by an
opposite law, that food shall be inimical to existence. 21

Materialists contradict their own statements. Their
belief in such laws, and in penalties for their infraction,
is the ancient error that there is fraternity Ancient
confusion. 24
between pain and pleasure, good and evil,
God and Satan. This belief totters to its falling, before
the battle-axe of Science. 27

A case of convulsions, produced by indigestion, came
under my observation. In her belief the woman had
chronic liver-complaint, and was then suffering from a 30
complication of symptoms connected with this belief. I
cured her in a few minutes. One instant she spoke de-

1 spairingly of herself. The next minute she said, "My
 food is all digested, and I should like something more to
 3 eat."

We cannot deny that Life is self-sustained; and we
 should never deny the everlasting harmony of Soul,
 6 ^{Ultimate} simply because, to the outward senses, there
^{harmony.} is seeming discord. It is our ignorance of
 God, the divine Principle, which produces apparent dis-
 9 cord, and the right understanding of Him restores har-
 mony. Truth will at length compel us all to exchange
 the pleasures and pains of sense for the joys of Soul.

12 When the first symptoms of disease appear, dispute
 the testimony of the senses by divine Science. Let your
 15 ^{Unnecessary} higher sense of justice destroy the false pro-
^{prostration.} cess of mortal opinions which you name law;
 and then you will not be confined to a sick-room, or laid
 upon a bed of suffering, in payment of the last farthing,
 18 the last penalty demanded by error. "Agree with thine
 adversary quickly, whiles thou art in the way with him."
 Suffer no claim of sin or sickness to grow upon the
 21 thought. Dismiss it, with an abiding conviction that its
 claims are illegitimate, because you know that God is no
 more the author of sickness than He is of sin. You
 24 have no law of His, to support the necessity either of sin
 or sickness, but you have divine authority for denying
 that necessity and healing the sick.

27 "Agree to disagree" with approaching symptoms of
 chronic or acute disease, whether cancer, consumption,
 or smallpox. Meet the incipient stages of
 30 ^{Treatment} disease with such powerful mental opposition
^{of disease.} as a legislator employs to defeat the passage of an in-
 human law. Rise, in the conscious strength of the spirit

of Truth, to overthrow the plea of matter, or mortal 1
mind, arrayed against the supremacy of Spirit. Blot out
the images of mortal thought, and its beliefs in sickness 3
and sin. Then, when thou art delivered to the judgment
of Truth, the judge will say, "Well done!"

Instead of blind and calm submission to the incipient 6
or advanced stages of disease, rise in rebellion against
them. Banish the belief that you can pos- **Righteous**
sibly entertain a single intruding pain which **rebellion.** 9
cannot be ruled out by the might of Mind, and thus you
can prevent its development on the body. No law of
God hinders this result. It is error to suffer for aught 12
but your own sins. Christ, or Truth, will destroy all
other supposed suffering; and real suffering, for your
own sins, will cease, in proportion as the sin ceases. 15

Justice is the moral signification of law. Injustice
declares the absence of law. When the body is supposed
to say, "I am sick," never plead guilty. **Contradict** 18
Since matter cannot talk, it must be mortal **error.**
mind which so speaks; therefore meet the intimation
with a protest. If you say, "I am sick," you plead 21
guilty. Then your adversary will deliver you to the
judge (mortal mind), and the judge will sentence you.
Disease has no intelligence to declare itself something, 24
and announce its name. You alone can sentence your-
self. Therefore make your own terms with sickness;
but be just to yourself and to others. 27

Mentally contradict every complaint from the body;
and rise to the true consciousness of Life as Love, — as
being all that is pure, and bearing the fruits **Sin to be** 30
of Spirit. Sin is the foundation of sickness, **overcome.**
and you can master sin through divine Mind; hence it is

1 through divine Mind that you overcome disease. Re-
 member that only while sin remains can it bring forth
 3 death. To cure a bodily ailment, the broken moral law
 should be taken into account and the error be rebuked.
 Evil is the foundation of all discord, and must be cast
 6 out to readjust the balance for God; this enables truth
 to outweigh error. The only safe course, and the right
 course, is to take antagonistic grounds against all that is
 9 opposed to the health and harmony of mind and body.

The physical affirmation of disease should always be
 met with the mental negation. Whatever benefit mind
 12 **Illusions** desires to produce on the body, it should ex-
 about nerves. press mentally, and hold fast to this ideal.
 If you believe in inflamed and weak nerves, you are
 15 liable to an attack from that source. You will call it
 neuralgia, but we call it a belief. If you think that
 consumption is hereditary in your family, unless Science
 18 shows you otherwise, you are liable to the development
 of that thought, in the form of what is termed pulmonary
 disease. If you decide that climate or atmosphere is un-
 21 healthy, it will be so to you. Your decisions will master
 you, whichever direction they take.

Reverse the case. Stand porter at the door of thought.
 24 Admitting only such conclusions as you wish realized in
 Guarding bodily results, you may control yourself har-
 the door. moniously. When the condition is present
 27 which you say induces disease, whether it be air, exer-
 cise, heredity, contagion, or accident, then perform your
 office, as porter, shutting out these unhealthy thoughts
 30 and fears. Exclude from mortal mind the offending er-
 rors, then the body cannot suffer therefrom. The issues of
 pain or pleasure must come through mind; and — like a

watchman forsaking his post — we admit the intruder, 1
forgetting that through Divine help we can guard this
entrance. 3

The body seems to be self-acting, only because mortal
mind is ignorant of itself and of its own actions, and of
their results, — ignorant that the predisposing, ^{The strength} 6
remote, and exciting cause of all bad effects, ^{of Spirit.}
supposed to arise from climate or accident, is a law of
mortal mind, not of matter. Mind is the master of 9
the corporeal senses, and can conquer sickness, just as
it conquers sin. Exercise this authority. Take pos-
session of your body, and govern its feeling and action. 12
Rise, in the strength of Spirit, to resist all that is unlike
God. He has made man capable of this, and nothing
can vitiate the ability and power divinely bestowed. 15

Be firm in your understanding that the divine Mind
governs, and man should reflect His government. Have
no fears that matter can ache, swell, and be ^{No pain} 18
inflamed, from a law of any kind, when it is ^{in matter.}
self-evident that matter can have no pain or inflamma-
tion. Your body would suffer no more from tension 21
or wounds than the trunk of a tree which you gash, or
the electric wire which you stretch, were it not for mor-
tal mind. 24

When Jesus declares that “the light of the body is
the eye,” he certainly means that light depends upon
Mind, not upon the complex humors, lenses, muscles, the 27
iris and pupil, constituting the visual organism.

Man is never sick ; for Mind is not sick, and matter
cannot be. A false belief is both the tempter ^{No real} 30
and the tempted, the sin and the sinner, the ^{disease.}
disease and its cause. It is well to be calm in sickness ;

1 to be hopeful is still better; but to understand that
 sickness is not real, and that Truth can destroy its
 3 seeming reality, is best of all, for it is the universal
 and perfect remedy.

By conceding to discord such great power, a large
 6 majority of doctors depress mental energy, which is
 the only real recuperative power. Knowl-
^{Recuperation}_{mental.} edge that we can accomplish the good we
 9 hope for, stimulates the system to act in the direc-
 tion which Mind points out. The admission that
 any bodily condition is beyond the control of Mind
 12 disarms man, prevents him from helping himself, and
 enthrones matter through error. To those struggling
 with sickness, such admissions are discouraging, — as
 15 much so as the advice to a man who is down in
 the world, that he should not try to rise above his
 difficulties.

18 Experience has proved to the author the fallacy of
 material systems in general, — that their theories are
 sometimes pernicious, and their denials are better than
 21 their affirmations. Will you bid a man let evils over-
 come him, — assuring him that all misfortunes are from
 God, against whom mortals should not contend? Will
 24 you tell the sick that their condition is hopeless, unless
 it can be aided by a drug? Are material means the
 only refuge from fatal chances? Is there no divine
 27 permission to conquer discord of every kind with har-
 mony, — with Truth and Love?

We should remember that Life is God, and that God
 30 ^{Arguing}_{wrongly.} is omnipotent. Not understanding Christian
 Science, the sick usually have little faith in
 it till they feel its beneficent influence. This shows

that faith is not the healer in their cases. The sick un- 1
consciously argue for suffering, instead of against it.
They admit its reality, whereas they should deny it. 3
They should plead in opposition to the testimony of the
deceitful senses, and maintain man's immortality and
eternal likeness to God. 6

Like the great Exemplar, the healer should speak to
disease as one having authority over it, leaving Soul to
master the false evidences of the corporeal Divine 9
senses, and assert its claims over mortality authority.
and sickness. The same Principle cures both sin and
sickness. When divine Science overcomes faith in mat- 12
ter, and faith in God destroys faith in hygiene and all
material methods of healing, — sin, sickness, and death
will disappear. 15

Prayers in which God is not asked to heal, but is be-
sought to take the patient to Himself, do not benefit
the sick. An ill-tempered or complaining Aids in 18
person should not be a nurse. The nurse sickness.
should be full of cheerfulness, faith, light, — a believer
in God, Truth, Life, and Love. 21

It is mental quackery to make disease a reality, to hold
it as something seen and felt, and then attempt its cure
through Mind. It is no less erroneous to Mental 24
believe in the real existence of a tumor, a quackery.
cancer, or decayed lungs, while you argue against their
reality, than it is for your patient to feel these ills in 27
physical belief. Such practice fastens disease on the
patient, and it will reappear in some other more alarm-
ing form. 30

The knowledge that brain-lobes cannot kill a man or
affect the functions of mind, would prevent the brain

- 1 from becoming diseased; though a moral offence is in-
 deed the worst of diseases. One should never
 3 **Effacing** hold in mind the image of disease, but efface
images of all its forms and types in thought, both for
disease. one's own sake and for the patient's.
- 6 Avoid talking illness to the patient. Make no un-
 necessary inquiries relative to feelings or disease. Never
 9 **Avoid talk-** startle with a discouraging remark about re-
ing disease. covery, nor draw attention to certain symp-
 toms as unfavorable, nor speak aloud the name of the
 12 disease. Never say beforehand how much you have to
 contend with in a case, nor encourage, in the patient's
 thought, the expectation of growing worse before the
 crisis is passed.
- 15 The refutation of the false testimony of material sense
 is no difficult task, in view of its conceded falsity. The
 18 **False testi-** refutation becomes arduous, not because the
mony refuted. testimony of sin or disease is true, but solely
 on account of the tenacity of belief in its truth, because
 of the force of education, and the overwhelming weight
 21 of opinions on the wrong side, — all teaching that the
 body suffers, as if matter could have sensation.

At the right time explain to the sick the power which
 24 their beliefs exercise over their bodies. Give them
 27 **Healthful** divine and wholesome understanding, where-
explanation. with to fight against their erroneous sense, and
 so efface the images of disease from mortal mind. Keep
 distinctly in thought that man is the offspring of God,
 not of man; that man is spiritual, not material; and
 30 that soul is outside of matter, never in it or giving it life
 and sensation, and producing disease. To break the
 dream of disease, understand that sickness is formed by

the human mind, and neither by matter nor by the 1
divine Mind.

By not perceiving vital metaphysical points, not see- 3
ing how mortal mind affects the body, — acting benefi-
cially or injuriously on health, as well as on ^{Misleading}
the morals and the happiness of mortals, — ^{methods.} 6
we are misled in our conclusions and methods. We
throw the mental influence on the wrong side, thereby
actually injuring those whom we mean to bless. 9

Suffering is no less a mental condition than enjoyment
is. You cause bodily sufferings, and increase them, by
admitting their reality and continuance, as ^{Remedy for} 12
directly as you enhance your joys, by believ- ^{accidents.}
ing them to be real and continuous. When an acci-
dent happens, you think, or exclaim, "I am hurt!" 15
Your thought is more powerful than your words, more
powerful than the accident itself, to make the injury
real. 18

Now reverse the process. Declare you are not hurt,
and understand the reason why; and you will find the
ensuing good effects to be in exact proportion to your 21
disbelief in physics, and your fidelity to divine Meta-
physics, and to God as All, — which the Scriptures have
declared Him to be. 24

To heal the sick, one must be familiar with the great
verities of being. Mortal mind is no more material in
our waking hours than it is when it acts, ^{Independent} 27
walks, sees, hears, enjoys, or suffers in a ^{mentality.}
dream. We can never treat mortal mind and matter
separately, because they combine as one. Give up the 30
belief that mind is, even temporarily, compressed within
the skull, and you will quickly become more manly or

1 womanly, understanding yourselves and your Maker better than before.

3 Sometimes Jesus called a disease by name, as when he said to the epileptic boy, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no
 6 ^{Naming} ^{maladies.} more into him." It is added that "the spirit

[error] cried, and rent him sore and came out of him, and he was as one dead," — clear evidence that the malady
 9 was not material. These instances show the concessions which Jesus was willing to make to the popular ignorance of spiritual Life-laws. Often he gave no name to
 12 the distemper he cured. To the synagogue ruler's daughter, whom they called dead but of whom he said, "she is not dead, but sleepeth," he simply said, "Damsel, I say
 15 unto thee, arise!" To the sufferer with the withered hand he only said, "Stretch forth thine hand!" and it
 "was restored whole, like as the other."

18 Homœopathic remedies, sometimes not containing a particle of medicine, are known to relieve the symptoms
 of disease. What produces the change? It
 21 ^{The action} ^{of faith.} is the faith of mortal mind, which reduces its own self-inflicted sufferings, and produces a new effect upon the body. In like manner destroy the illusion of
 24 pleasure in intoxication, and the desire for strong drink is gone. Appetite resides in mortal mind, not in matter.

27 So also faith, cooperating with a belief in the healing effects of time and medication, will soothe fear and change the belief of disease to a belief of health. Even a blind
 30 faith removes bodily ailments for a season; but hypnotism only changes such ills into new and more difficult forms of disease, until at length the Science of Mind

comes to the rescue, and works a radical cure, and then 1
we understand the process. Not only does belief seem
to bring on disease, but to remove it temporarily, or 3
change its location and form.

You say that certain material combinations produce
disease; but if the material body causes disease, can 6
matter cure what matter itself causes? Mor- ^{Corporeal}
tal mind prescribes the drug, and administers combinations.
it. Mortal mind plans the exercise, and puts the body 9
through certain motions. No gastric gas accumulates,
not a secretion or combination can operate, apart from
the action of mortal thought. 12

Mortal mind sends its despatches over its body; but
this so-called mind is both the service and message of
this telegraphy. Nerves are unable to talk, ^{Automatic} 15
and matter can return no answer to Mind. mechanism.
If Mind is the only actor, how can mechanism be au-
tomatic? Mortal mind perpetuates its own thought. It 18
constructs a machine, manages it, and then calls it mate-
rial. A mill at work, or the action of a water-wheel,
is but a derivative from, and continuation of, the primi- 21
tive, mortal mind-force. Without this force the body
is devoid of action; and this deadness shows that the
belief of life was in mortal mind, not in matter. 24

Scientifically speaking, there is no mortal mind out of
which to make mortal beliefs, springing from illusion.
Mortal mind is not an entity. It is only a ^{Mental} 27
false sense of matter, since matter is not strength.
sensible. The one Mind contains no mortal opinions.
All that is real is included in this Mind. 30

Our Master asked: "How can one enter into a strong
man's house and spoil his goods, except he first bind the

1 strong man?" In other words: How can I heal the
 body, without beginning with mortal mind, which
 3 Confirmation directly controls it? When disease is once
in a parable. destroyed in mind, the fear of it is gone, and
 therefore it is thoroughly cured. Mortal mind is "the
 6 strong man," which must be held in subjection before
 its influence upon health and morals can be removed.
 This error conquered, we can despoil "the strong man"
 9 of his goods, — namely, sin and disease.

Mortals obtain the harmony of health, only as they
 forsake discord, acknowledge the supremacy of divine
 12 Eradicate error Mind, and abandon their material beliefs.
from thought. Eradicate the image of disease from the per-
 turbed thought, before it has taken tangible shape in
 15 conscious thought, *alias* the body, and you prevent its
 development and heredity. This task becomes easy, if
 you understand that every disease is an error, and has
 18 no character or type, except what mortal mind assigns
 to it. By lifting thought above error, or disease, and
 contending persistently against it, you destroy it.

21 When we remove disease by addressing the disturbed
 mind, giving no heed to the body, we prove that only
 thought creates the suffering. Mortal mind
 24 Mortal mind controlled. rules all that is mortal. We see in the
 body the images of this mind, even as, in optics, we see
 painted on the retina the image which becomes visible
 27 to the senses. The action of mortal mind needs to be
 controlled by the divine Mind, to bring out the harmony
 of being. Without this control there is discord, — mani-
 30 fest as sin, sickness, and death.

The Scriptures plainly declare the baneful influence of
 sinful thought on the body. Even our Master felt it. It

is recorded that in certain localities he did not many 1
 mighty works, "because of their unbelief" in Truth.
 Any human error is its own enemy, and works 3
 against itself; it does little in the right direc- Mortal mind
not a healer.
 tion and much in the wrong. If so-called mind is cher-
 ishing evil passions and malicious purposes, it is not a 6
 healer, but engenders disease and death.

If faith in the truth of being, which you impart men-
 tally, while destroying error, causes chemicalization (as 9
 when an alkali is destroying an acid), it is be- Alkali
and acid.
 cause one must neutralize the other, for the
 purpose of forming a higher combination. This fer- 12
 mentation should not aggravate the disease, but should
 be as painless to man as to a fluid; since matter has
 no sensation, and mortal mind only feels and sees 15
 mentally.

What I term *chemicalization* is the upheaval produced
 when immortal Truth is destroying erroneous mortal be- 18
 lief. Mental chemicalization brings sin and sickness to
 the surface, as in a fermenting fluid, allowing impurities
 to pass away. 21

The only effect produced by medicine is dependent
 upon mental action. If the mind were parted from the
 body, could you produce any effect upon the 24
 brain or body by applying the drug there- Medicine
and brain.
 to? Would the drug remove paralysis, affect organiza-
 tion, or restore will and intelligence to cerebrum and 27
 cerebellum?

Until the advancing age admits the efficacy and su-
 premacy of Mind, it is better to leave surgery, and the 30
 adjustment of broken bones and dislocations to the
 fingers of a surgeon, while you confine yourself chiefly

1 to mental reconstruction and the prevention of inflam-
 mation. Christian Science is always the most skilful
 3 **Skilful** surgeon, but surgery is the branch of its heal-
 surgery. ing which will be last acknowledged. How-
 ever, it is but just to say that the author has already in
 6 her possession well-authenticated records of the cure, by
 herself and her students, through mental surgery alone,
 of dislocated joints and spinal vertebræ.

9 The time approaches when mortal mind will forsake
 its corporeal, structural, and material basis, when immor-
 tal Mind, and its formations, will be appre-
 12 **Indestructible** hended in Science, and material beliefs will
 life of man. not interfere with spiritual facts. Man is indestructible
 and eternal. Sometime it will be learned that mortal
 15 mind constructs the mortal body, and with its own ma-
 terials. Hence no breakage nor dislocation can really
 occur. You say that accidents, injuries, and disease kill
 18 man ; but this is not true. The life of the man is Mind.
 The material body manifests only what mortal mind ad-
 mits, whether it be a broken bone, disease, or sin.

21 We say that one human mind can influence another,
 and thereby affect the body ; but we rarely remember
 that we govern our own bodies. The error,
 24 **The evil of** mesmerism — or hypnotism, to use the recent
 mesmerism. term — illustrates the fact just stated. The operator
 makes his subjects believe they cannot act voluntarily
 27 and handle themselves as they are accustomed to do ;
 and they will yield to this influence unless their belief
 is better instructed, and emancipated by understanding.

30 Hence the proof that hypnotism is not scientific. Science
 cannot produce both disorder and order. Here inaction
 is proven to be a belief without a material cause.

So the sick through belief have induced their own stiff joints and cramped muscles. The great difference between voluntary and involuntary mesmerism is that one is induced consciously, and should ^{Wrong-doer should suffer.} and does cause the perpetrator to suffer; while the other is induced unconsciously, and by his mistake a man may be instructed. In the one case it is understood that the deformity or disease is a mental illusion; while in the other it is believed that the misfortune is a material effect. The human mind is employed to remove the illusion in one case, but matter is appealed to in the other. Really, both have their origin in the human mind, and are healed by the divine Mind.

You command the situation if you understand that mortal existence is a state of self-deception, and not the truth of being. Mortal mind is constantly producing on mortal body the results ^{Error's power imaginary.} of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most Christian state is one of rectitude and understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from dark forebodings regarding disease and then acquaint your patient with it.

The human mind produces disease, and the divine Mind removes this dis-ease. The human mind determines the nature of a case; and the practitioner improves ^{Disease-protection.} or injures the case, in proportion to the truth or error which influences his conclusions. The mental conception and development of disease are not understood by the patient; but the physician should be

1 familiar with mental action and its effect, in order to
judge the case according to Christian Science.

3 If a man is an inebriate, a slave to tobacco, or the
special servant of any one of the myriad forms of sin,
6 <sup>Appetites to
be abandoned.</sup> meet and destroy these errors with the truth
of being, — by exhibiting to the wrong-doer
the suffering which his submission to such habits brings,
and convincing him that there is no real pleasure in false
9 appetites. A corrupt mind is manifested in a corrupt
body. Lust, malice, and all sorts of evil, are diseased
beliefs, and you can only destroy them by destroying
12 the wicked motives which produce them. If the evil is
over in the repentant mortal mind, while its effects still
remain on the individual, you can remove this disorder
15 only as God's law is fulfilled, and reformation cancels
the crime.

The Temperance reform, felt all over our land, results
18 from metaphysical healing, which cuts down every tree
that brings not forth good fruit. This con-
19 <sup>Temperance
reform.</sup> viction, that there is no real pleasure in sin,
21 is one of the most important points in the theology of
Christian Science. Arouse the sinner to this new and
true view of sin, show him that sin confers no pleasure;
24 and this knowledge strengthens his moral courage, and
increases the ability he has to master evil and to love
good.

27 Healing the sick and reforming the sinner are one
and the same thing in Christian Science. Both cures
require the same method, and are inseparable
30 <sup>Sin the root
of sickness.</sup> in Truth. Hatred, envy, and dishonesty make
a man sick; and neither material medicine nor Mind
can help him permanently, even in body, unless they

make him better mentally, and so deliver him from his 1
destroyers. The basic error is mortal mind. The heat
of hatred, inflaming brutal propensities, the indulgence 3
of evil motives and aims, will make any man (who is
above the very lowest type of manhood) a hopeless suf-
ferer. They consume the body with the fires of hell. 6

Christian Science commands man to master the pro-
pensities, — to hold hatred in abeyance with kindness,
to conquer lust with chastity, revenge with 9
charity, and to overcome deceit with honesty. **Mental
conspirators.**
Choke these errors in their early stages, if you would not
cherish an army of conspirators against health, happiness, 12
and success. They will deliver you to the judge, the
arbiter of truth against error. The judge will deliver
you to justice, and the sentence of the moral law will be 15
executed upon mortal mind and body. Both will be man-
acled until the last farthing is paid, — until you have
balanced your account with God. “Whatsoever a man 18
soweth, that shall he also reap.” This is sin’s necessity,
— to destroy itself, and so yield at last to the government
of God, wherein is no power to sin. 21

It were better to be exposed to every plague on earth
than to endure the cumulative effects of a guilty con-
science. The abiding consciousness of wrong- **Cumulative** 24
doing tends to destroy the ability to do right. **repentance.**
If sin is not regretted, and is not lessening, then it is
hastening on to physical and moral doom. You are 27
conquered by the moral penalties you incur, or by the
ills you bring. The pains of sense are less harmful than
its pleasures. Belief in material suffering causes mortal 30
mind to retreat from its own error, to flee from body to
Spirit, and appeal to divine sources outside of itself.

1 The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

3 The leaves of healing. Sin and sickness are both healed by the same Principle. The tree is typical of man's Principle, which is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the divine power is understood and demonstrated, in the healing of mortal mind or body.

The Science of being unveils the errors of sense; and spiritual perception, aided by Science, reaches Truth.

Sickness will abate. Then error disappears. Sin and sickness will abate, and seem less real, as we approach the scientific period, in which mortal sense is rebuked, and we no more shall fall into sickness than into sin. The moral man has no fear of committing a murder, and he should be as strong on the question of disease.

Resist evil — error, of whatever sort — and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves of the supremacy of Truth over error, Life over death, and good over evil, in every direction; and this growth will go on until we no more fear that we shall be sick and die than that we shall steal, murder, or commit suicide. Sickness, as well as sin, involves weakness, temptation, and fall, — a loss of control over the body.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by the mastery of Mind over body. This normal control is gained through divine strength and understanding. There is no enjoyment in getting drunk, in

21 Resist to the end.

30 Morbid cravings.

becoming a fool or an object of loathing; but there is a 1
 very sharp remembrance of it, a suffering inconceivably
 terrible to man's self-respect. Puffing the obnoxious 3
 fumes of tobacco, or chewing a leaf naturally attractive
 to no animal except a loathsome worm, is at least
 disgusting. 6

Man's enslavement to the most relentless masters —
 passion, appetite, hatred, and revenge — is conquered.
 only by a mighty struggle. Every hour of 9
 delay makes the struggle more severe. If ^{Universal}panacea.
 man is not victorious over them, they crush out happi-
 ness, health, and manhood. Here Christian Science is 12
 the sovereign panacea, giving strength to the weakness
 of mortal mind, — strength from the immortal and
 omnipotent Mind, — and lifting humanity above itself, 15
 into purer desires, even into spiritual power and good-
 will to man.

Let the slave of wrong desire learn the lessons of 18
 Christian Science, and he will get the better of that
 desire, and ascend a degree in the scale of health,
 happiness, and existence. 21

If delusion says, "I have lost my memory," contradict
 it. No faculty of Mind is lost. In Science, all being is
 eternal, spiritual, perfect, harmonious in every 24
 action. Let the perfect model be present in ^{Immortal}memory.
 your thoughts, instead of its demoralized opposite. This
 spiritualization of thought lets in the light, and brings 27
 the divine Mind, Life, not death, into the world.

There are many species of insanity. All sin is insanity
 in different degrees. Sin is only spared from 30
 this classification, because its method of mad- ^{Sin a form}
 ness is in consonance with common mortal belief. Every ^{of insanity.}

1 sort of sickness is a degree of insanity; that is, sick-
 ness is always hallucination. This view is not altered
 3 by the fact that it is not acknowledged nor discovered to
 be so by those affected by it.

There is a universal insanity, which mistakes fable for
 6 fact throughout the entire round of the material senses;
 but this general craze cannot, in a scientific diagnosis,
 shield the individual case from the special name of in-
 9 sanity. Those unfortunate people who are committed
 to insane asylums are only so many well-defined instances
 of the baneful effects of illusion on mortal minds and
 12 bodies.

The supposition that we can correct insanity by the
 use of purgatives and narcotics is in itself a mild species
 15 **Drugs and** of insanity. Can drugs go of their own ac-
 brain-lobes. cord to the brain, and so destroy the in-
 flammation of its disordered functions, —thus reaching
 18 mortal mind through matter? Drugs do not affect a
 corpse; and Truth does not distribute drugs through
 the blood, and thence derive a supposed effect on intelli-
 21 gence and sentiment. A dislocation of the tarsal joint
 would produce insanity as perceptible as that produced
 by congestion of the brain, were it not that mortal mind
 24 thinks this joint less intimately connected with the mind
 than is the brain. Reverse this belief, and the results
 would be perceptibly different.

27 The unconscious thought, in the corporeal substratum
 of mortal mind, produces nothing; and that condition of
 the body which we call sensation in matter is
 30 **Matter and** erroneous; but mortal mind is ignorant of it-
 animate error. self, —ignorant of the errors it includes, and of their
 effects upon the body. Intelligent matter is an impossi-

bility. You may say : " But if disease obtains in matter, 1
 why do you insist that disease is formed by mortal mind,
 and not by matter ? " *Mortal mind* and body combine as 3
 one, and the nearer matter approaches its final statement,
 as animate error, — called mind, nerves, brain, — the
 more prolific it may become in sin and disease-beliefs. 6

Unconscious mortal mind, *alias* matter, cannot dictate
 terms to conscious mind, or say, " I am sick. " The be-
 lief that the unconscious substratum of mor- Dictation 9
 tal mind, termed the body, suffers and reports of error.
 disease independently of this conscious, so-called mind,
 is the error which prevents mortal man from knowing 12
 how to govern his body.

The conscious mortal mind is believed to be superior
 to its unconscious substratum, matter, and the stronger 15
 never yields to the weaker, except through So-called
 fear or choice. The animate stratum of mor- superiority.
 tal mind should be governed by God, and thus act 18
 on and control the inanimate material substratum.
 The real man is perfect and immortal ; but the mortal
 and imperfect " children of men " were counterfeits from 21
 the beginning, to be laid aside for the pure reality.
 This mortal is put off, and the new man or real man is
 put on, in proportion as we realize the Science of man, 24
 and seek the higher model.

We have no right to say that life depends on matter
 now, but will not depend on it after death. We cannot 27
 spend our days here in ignorance of the Death no
 Science of Life, and expect to find beyond the benefactor.
 grave a reward for this ignorance and sloth. Death will 30
 not make us harmonious and immortal, as a recompense
 for unfaithfulness. If here we give no earthly heed to

- 1 the life which is spiritual and eternal, we shall not be ready for it hereafter.
- 3 "This is life eternal," says Jesus, — *is*, not *shall be*; and then he defines everlasting life as a present knowl-
- 6 **Life eternal and present.** edge of his Father and of himself, — the knowledge of Love, Truth, and Life, —
- 9 "this is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."
- 12 The Scriptures say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," — showing that Truth is the actual life of man; but the world objects to making this teaching practical.

Every trial of our faith in God makes us stronger.

15 The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apos-

18 **Love casteth out fear.** tle John says: "There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love." Here is a definite and inspired proc-

21 lamation of Christian Science.

MENTAL TREATMENT ILLUSTRATED.

The Science of mental practice is susceptible of no

24 misuse. If an abuse appears, this is not the result of Truth or Christian Science, but of error. If

27 **Be not afraid.** mental practice is misused, or used for any purpose but healing morally and physically, its power will diminish, until the practitioner's healing ability is wholly lost. Christian scientific practice begins with

30 Christ's keynote of harmony, "Be not afraid!" Said

Job: "The thing which I greatly feared is come 1
upon me."

My first discovery in the student's practice was this. 3
If he silently called the disease by name, when he argued
against it, as a general rule the body would ^{Naming}
respond more quickly, — just as a person re- ^{diseases.} 6
plies more readily when his name is spoken; but this is
because the student is not perfectly attuned to divine
Science, and needs the arguments of truth for reminders. 9
If Spirit, or the power of divine Love, bear witness to
the healing Truth, this is the ultimatum, and the more
excellent way. 12

It is recorded that once Jesus asked the name of a
disease, — a disease moderns would call *dementia*. The
demon, or evil, replied that his name was Le- ^{Evils cast} 15
gion. Thereupon Jesus cast out the evil; and ^{out.}
the insane man was changed, and straightway became
whole. The Scripture seems to import that Jesus caused 18
the evil to be self-destroyed.

The procuring cause and foundation of all sickness is
fear, ignorance, or sin. It is always a false sense men- 21
tally entertained, not destroyed, which induces
disease, — an image of thought externalized. ^{Fear as the}
^{foundation.}
The mental state is called a material state; and what- 24
ever is cherished in mortal mind as the physical condi-
tion is imaged forth on the body.

Always begin your treatment by allaying the fear 27
of patients. Silently reassure the patient as to his ex-
emption from disease and danger. Watch ^{Unspoken}
the result of this simple rule of Christian ^{pleading.} 30
Science, and you will find that it alleviates the symp-
toms of every disease. If you succeed in wholly re-

1 moving the fear, your patient is healed. The great fact
 that God wisely governs all, never punishing aught but
 3 sin, is your standpoint, whence to advance and destroy
 the human fear of sickness. Plead the case in Science
 and for Truth, mentally and silently. You may vary
 6 the arguments, to meet the peculiar or general symp-
 toms of the case you treat; but be thoroughly per-
 suaded in your own mind concerning the truth which
 9 you think or speak, and you will be the winner.

You may call the disease by name when you mentally
 deny it; but by naming it audibly, you are liable to
 12 **Eloquent** impress it upon the thought. The power of
 silence. Christian Science and divine Love is omnipo-
 tent. It is indeed adequate to unclasp the hold of dis-
 15 ease, and to destroy it.

To prevent disease or to cure it, the power of the
 divine Spirit must break this dream of the material
 18 **Insistence** senses. If you wish to heal by argument,
 requisite. find the type of the ailment, get its name, and
 array your mental plea against the physical. Argue
 21 with the patient (at first mentally, not audibly) that
 he has no disease, and conform the argument so as to
 destroy the evidence of disease. Mentally insist that
 24 harmony is the everlasting fact, and sickness the tem-
 poral falsity. Realize the presence of health, and the
 fact of harmonious functions and organs, until the cor-
 27 poreal senses correspond with these normal conditions.

If the case is that of a young child or an infant, it
 needs to be met mainly through the parent's thought,
 30 **The cure** silently or audibly, on the basis of Christian
 of infants. Science. The Scientist knows there can be
 no hereditary disease, since matter cannot transmit good

or evil intelligence to man, and Mind produces no pain, 1
 in matter. The act of yielding one's thoughts to the
 undue contemplation of physical wants induces those 3
 very desires. A single requirement, beyond what is
 necessary to meet the simplest needs of the babe, is
 hurtful. Mind regulates the condition of the stomach, 6
 bowels, and food, and the temperature of children and
 men, while matter does not. The views of parents and
 other people on these subjects produce their good or bad 9
 results in the health of children.

The daily ablutions of an infant are no more natural
 or necessary than would be the process of taking a fish 12
 out of water every day, and covering it with
 dirt, in order to make it thrive more vigor- Ablutions for
cleanliness.
 ously thereafter in its native element. "Cleanliness is 15
 next to godliness;" but washing should be only for the
 purpose of keeping the body clean, and this can be ef-
 fected without scrubbing the whole surface daily. Water 18
 is not the natural habitat of humanity. I insist on bodily
 cleanliness within and without. I am not patient with
 a speck of dirt; but in caring for an infant one need not 21
 wash its little body all over each day in order to keep it
 sweet as the new-blown flower.

Giving drugs to infants, noticing every symptom of 24
 flatulency, and constantly directing the mind to such
 signs, — that mind being laden with illusions Juvenile
ailments. 27
 about disease, health-laws, and death, — these
 actions convey mental images to children's budding
 thoughts, and often stamp them there, making it prob-
 able at any time that such ills may be reproduced in the 30
 very ailments feared. A child can have worms, if you
 say so, — or any other malady, timorously holden in the

1 beliefs, relative to his body, of those about him. Thus
 are laid the foundations of the belief in disease and death,
 3 and children are educated into discord.

The treatment of insanity is especially interesting.
 However obstinate the case, it yields more naturally than
 6 ^{Cure of} insanity. most diseases to the salutary action of truth,
 which counteracts error. The arguments to
 be used in curing insanity are the same as in other dis-
 9 eases: namely, the impossibility that matter, brain, can
 control or derange mind, can suffer or cause suffering;
 also the fact that Truth can establish a healthy state,
 12 guide and govern mortal mind or the thought of the
 patient, and destroy all error whether it be called de-
 mentia, dysentery, or any other discord.

15 To fix truth steadfastly in your patients' thoughts,
 explain Christian Science to them; but not too soon,
 —not until your patients are prepared for it,—lest
 18 you array the sick against their own interests, by troub-
 ling and perplexing their thoughts. The Christian Scien-
 tists' argument rests on the Christianly scientific basis
 21 of being. The Scripture declares "the Lord He is God
 [good]; there is none else beside Him." Even so, harmony
 is universal, and discord is unreal. Christian Science
 24 declares that Mind is substance, also that matter neither
 feels, suffers, nor enjoys. Hold these points strongly
 in view. Keep in mind the verities of being,—that
 27 man is the image and likeness of God, in whom all
 being is painless and permanent. Remember that man's
 perfection is real and unimpeachable, whereas imperfec-
 30 tion is blameworthy, unreal and not brought about by
 divine Love.

Matter cannot be inflamed. Inflammation is fear, an

excited state of mortals that is not normal. Immor- 1
 tal Mind is the only cause, therefore disease is not a
 cause or effect. And Mind in every case is the eternal God, good. Sin, disease, and death Matter is not inflamed. 3
 have no foundations in Truth. Inflammation as a mor-
 tal belief quickens or impedes the action of the system, 6
 because thought moves thus and leaps or halts when it
 contemplates unpleasant things, or when the individual
 looks upon some object which he dreads. Inflammation 9
 never appears in a part which mortal thought does not
 reach. That is why opiates relieve it. They quiet the
 thought by inducing stupefaction, — by resorting to error 12
 instead of Truth. Opiates do not remove the pain, in
 any proper sense of the word. They only render mortal
 mind temporarily less fearful. 15

Note how thought makes the face pallid. It either
 retards the circulation or quickens it, causing a pale
 cheek or a flushed. Even so it increases or diminishes the secretions, the breathing, the Truth calms the thought. 18
 action of the bowels, the action of the heart. The muscles,
 moving quickly or slowly, impelled or palsied by thought, 21
 represent the action of all the organs of the human
 system, including brain and viscera. To remove the error
 producing disorder, you must calm and instruct mortal 24
 mind with immortal Truth.

Etherization will apparently cause the body to dis-
 appear. Before the thoughts are fully at rest, the limbs 27
 will vanish from consciousness. Nay, the whole frame will sink from sight, along with Effects of etherization.
 surrounding objects, leaving the pain standing forth as 30
 distinctly as a mountain-peak, as if it were a separate
 bodily member. At last the agony also vanishes. This

1 process shows the pain to be in the mind ; for the in-
 3 flammation is not suppressed ; and the belief of pain
 will presently return, unless the mental image occasion-
 ing it be removed by recognizing the truth of being.

A hypodermic injection of morphine is administered
 6 to a patient, and in twenty minutes the sufferer is qui-
 etly asleep. To him there is no longer any
 9 opathic, botanic, eclectic — will tell you that the trouble-
 some material cause is unremoved, and that in a few
 hours, when the soporific influence of the opium is ex-
 12 hausted, the patient will find himself in the same pain,
 unless the belief which occasions the pain has mean-
 while disappeared. Where is the pain while the patient
 15 sleeps ?

The material body, which you call *me*, is mortal mind,
 and this mind is material in sensation, even as the body
 18 The so-called physical ego. is material, which has originated from this
 material sense, and been developed according
 to it. This materialism of parent and child is only in
 21 mortal mind, as the dead body proves ; for when the law
 of this mind has doomed it to decay, that body is no
 longer the parent, even in appearance.

24 The sick know nothing of the mental process by which
 they are depleted, and next to nothing of the metaphysi-
 cal method by which they can be healed. If
 27 Evil thought depletes. they ask about their disease, tell them only
 what is best for them to know. Assure them that they
 think too much about their ailments, and have already
 30 heard too much on that subject. Turn their thoughts
 away from their bodies to higher objects. Teach them
 that their bodies are sustained by Spirit, not by matter,

and they will find rest in God, divine Love, more than 1
in oblivious sleep.

Give sick people credit for sometimes knowing more 3
than their doctors. Always support their trust in the
power of Mind to sustain the body. Never ^{Helpful en-}
tell the sick they have more courage than ^{couragement.} 6
strength. Tell them, rather, that their strength is
in proportion to their courage. If you make them
realize this great truism, there will be no reaction from 9
over-exertion, or from excited conditions. Maintain
the facts of Christian Science: that Mind is God, and
therefore cannot be sick; that what is termed matter 12
cannot be sick; that all causation is Spirit, acting
through spiritual law. Then hold your ground with the
unshaken understanding of Truth and Love, and you 15
will win. When you silence the witness against your
plea, you destroy the evidence, for the disease disappears. .
The evidence before the corporeal senses is not the 18
Science of the immortal man.

To the Christian Science healer, sickness is a dream,
from which the patient needs to be awakened. Dis- 21
ease should not appear real to the physician, ^{Disease to be}
since it is demonstrable that the way to cure ^{made unreal.}
the patient is to make disease unreal to him. To do 24
this, the physician must understand in Science the un-
reality of disease.

Explain audibly to your patients (as soon as they can 27
bear it) the utter control which Mind holds over the
body. Show them how mortal mind seems to induce
disease by certain fears and false conclusions, and how 30
divine Mind can cure by opposite thoughts. Give them
an underlying understanding to support them, and to

1 shield them from the baneful effects of their own con-
 clusions. Show them that the conquest over sickness,
 3 as well as over sin, depends on mentally destroying all
 belief in material pleasure or pain.

Stick to the Truth of being, in contradistinction to
 6 the error that life, substance, or intelligence can be in
 matter. Plead with an honest conviction of
 Christian pleading. truth, and a clear perception of the unchang-
 9 ing, unerring, and certain effect of divine Science. Then,
 if your Christianity is half equal to the virtue of your
 plea, you will heal the sick.

12 It must be clear to you that sickness is no more the
 reality of being than sin is. This mortal dream of
 sickness, sin, and death should cease through
 Truthful arguments. Christian Science. Then one disease would
 15 be as readily destroyed as another. Whatever the
 belief is, if arguments are used to destroy it, that belief
 18 must be repudiated; and the negation must extend to
 the supposed disease, and to whatever decides its type
 and symptoms. Truth is affirmative, and confers har-
 21 mony. All metaphysical logic is inspired by this simple
 rule of Truth, which governs all reality. By the truth-
 ful arguments you employ, and especially by the spirit
 24 of Truth and Love you entertain, you will heal the
 sick.

Include moral as well as physical belief in your ef-
 27 forts to destroy error. Cast out all manner of evil.

Morality required. "Preach the gospel to every creature." Speak
 the truth to every form of error. Tumors,
 30 ulcers, tubercles, inflammation, pain, deformed joints,
 are all dream-shadows, dark images of mortal thought,
 which will flee before the light.

A moral question may hinder the recovery of the sick. 1
Lurking error, envy, revenge, malice, or hate, will per-
petuate, or even create disease. Errors of all sorts tend 3
in this direction. Your true course is to destroy the foe,
and leave the field to God, Life, Truth, and Love, re-
membering that God and His ideas alone are real and 6
lasting.

If your patient from any cause suffers a relapse, meet
the cause mentally and courageously, knowing that there 9
can be no reaction in Truth. Neither disease ^{Relapse}
itself, sin, nor fear has the power to cause ^{unnecessary.}
disease or relapse. Disease has no intelligence where- 12
with to move itself about, nor change itself from one
form to another. If it moves, mind, not matter, moves
it; therefore be sure that you move it off. Meet every 15
adverse circumstance as its master. Observe mind, in-
stead of body, lest aught unfit for development should
enter it. Think less of material conditions, and more 18
of spiritual.

Mind produces all action. If the action proceeds from
Truth, from immortal Mind, there is harmony; but 21
mortal mind is liable to any phase of belief. ^{Conquer}
A relapse cannot in reality occur in mortal ^{beliefs and}
minds, for there is but one Mind. And you should 24
guard against the mental malpractitioner, yea, the men-
tal assassin, who has departed from the divine Principle
of Metaphysics, and its rules. To succeed in healing, 27
you must conquer your own beliefs and fears, as well
as those of your patients, and rise daily into higher
and holier consciousness. 30

If it is found necessary to treat against relapse, know
that disease or its symptoms cannot change forms, nor

1 go from one part to another, for Truth destroys it. There
 is no metastasis, no stoppage of harmonious action,
 3 **True govern-** no paralysis. Truth, not error, Love, not hate,
 ment of man. Spirit, not matter, governs man. If students
 do not readily restore themselves, they should early call
 6 an experienced Christian Scientist to aid them. If they
 are unwilling to do this for themselves, they need to
 know that malicious mental malpractitioners cannot
 9 produce this unnatural reluctance.

Instruct the sick that they are not helpless victims ;
 for, if they will only accept truth, they can resist disease
 12 **Positive** and ward it off, just as positively as they can
 reassurance. the temptation to sin. This fact of Christian
 Science should be explained to invalids when they are
 15 in a fit mood to receive it, — when they will not array
 themselves against it, but are ready to become receptive
 of the new idea. This fact reassures depressed mortal
 18 mind. It imparts a healthy stimulus to the body, and
 regulates the system. It increases or diminishes the
 action, as the case may require, better than any drug,
 21 alterative, or tonic.

Mind is the natural stimulus of the body ; but mor-
 tal belief, taken at its best, is not promotive of health
 24 **Proper** or happiness. Tell the sick that they can
 stimulus. meet sickness fearlessly, if they only realize
 their mental power over every physical action and
 27 condition.

If it becomes necessary to startle mortal mind, in order
 to break its dream of suffering, vehemently tell your
 80 **Awaken the** patient that he must awake. Turn his gaze
 patient. from the false evidence of the senses, to the
 harmonious facts of Soul and immortal being. Tell him

that he suffers only as the insane suffer, from a mere 1
 belief. The only difference is, that insanity implies
 belief in a diseased brain, while physical ailments (so- 3
 called) arise from belief that some other portions of
 the body are deranged. Derangement, or *disarrange-*
ment, is a word which conveys the true definition of 6
 human belief in ill-health, — disturbed harmony. Should
 you thus startle the mind, in order to remove its be-
 liefs, afterwards make known to the patient your motive 9
 for this shock, showing him that it was to facilitate
 recovery.

If a crisis occurs in your treatment, you must treat 12
 the patient less for the disease, and more for the mental
 fermentation, and subdue the symptoms, by How to
 treat a crisis. 15
 removing the belief that this chemicalization
 produces pain. Insist vehemently on the great fact
 which covers the whole ground, namely, God, Spirit,
 is all, and there is none beside Him, — there is *no matter*. 18
 When the supposed suffering is gone from mortal mind,
 there can be no pain; and when the fear is destroyed,
 the inflammation will subside. Calm the fear and confu- 21
 sion induced by chemicalization, which is the alterative
 effect produced by Truth upon error; and sometimes
 explain the symptoms and their cause to the patient. 24

It is no more Christianly scientific to see disease than
 it is to experience it. If you would destroy the sense
 of disease, you should not build it up by No pervers-
 ion of Mind-
 science. 27
 wishing to see the forms it assumes, or by
 applying a single material application for its
 relief. The perversion of Mind-science is like asserting 30
 that the products of eight multiplied by five, and of seven
 by ten, are both forty, and that their combined sum is

1 fifty, and then calling the process mathematical. Wiser
 than his persecutors, Jesus said: "If I by Beelzebub
 3 cast out devils, by whom do your children cast them
 out?"

If the reader of this book observes a great stir through-
 6 out the whole system, and certain moral and physical
 symptoms seem aggravated, these indications
 are favorable. Continue to read, and the book
 9 will become the physician, allaying the tremor which
 Truth often brings to error when destroying it.

Patients unfamiliar with the cause of this commotion,
 12 and ignorant that it is a favorable omen, may be alarmed.

Effect of this book. If such be the case, explain to them the law
 of this action. As when an acid and alkali
 15 meet and bring out a third quality, so mental and moral
 chemistry change the material base of thought, giving
 more spirituality to human sense, and causing it to
 18 depend less on material evidence. The changes which
 go on in mortal mind serve to reconstruct the body.
 Thus Christian Science, by the alchemy of Spirit, de-
 21 stroys sin and death.

Let us suppose two parallel cases of bone-disease, both
 similarly produced, and attended with the same symp-
 24 **Bone-healing by surgery.** toms. A surgeon is employed in one case,
 and a Christian Scientist in the other. The
 surgeon, believing that matter forms its own conditions,
 27 and renders them fatal at certain points, entertains fears
 and doubts as to the ultimatum of the injury. Not hold-
 ing the reins of government in his own hands, he believes
 30 that something stronger than Mind — namely, matter —
 governs the case. His treatment is therefore tentative.
 This mental state invites defeat. The belief that he

has met his master in matter, and may not be able to 1
mend the bone, increases his fear; yet this belief should
not be communicated to the patient, either verbally or 3
otherwise, for thus the tendency towards a favorable
result is greatly diminished. Remember that the unex-
pressed belief oftentimes affects the sensitive patient 6
more strongly than the expressed belief.

The Christian Scientist, understanding that all is
Mind, commences with mental causation, the Truth of 9
being, to destroy the error. This corrective Scientific
corrective.
is an alterative, reaching to every part of the
human system. According to Scripture, it searches 12
“the joints and marrow,” and it restores the harmony
of man.

The matter-physician deals with matter, as both his foe 15
and his remedy. He regards the ailment as weakened or
strengthened, according to the evidence this Coping with
difficulties. 18
foe presents. The metaphysician — making
Mind his basis of operation, irrespective of matter, and
regarding the truth and harmony of being as superior
to its error and discord — has rendered himself strong, 21
instead of weak, to cope with the case; and he propor-
tionately strengthens his patient with the stimulus of
courage and conscious power. Both Science and con- 24
sciousness are now at work in the economy of being, —
according to the law of Mind, which ultimately asserts
its absolute supremacy. 27

Ossification, or any abnormal condition or derange-
ment of the body, is as directly the action of mortal
mind as dementia or insanity. Bones have Formation
from thought. 30
only the substance of thought which formed
them. They are only phenomena of the mind of mor-

1 tals. The so-called substance of bone is formed first
by the parent's mind, through self-division. Soon the
3 child becomes a separate, individualized mortal mind,
that takes possession of itself and its own thoughts of
bones.

6 Accidents are unknown to God, or immortal Mind,
and we must leave the mortal basis of belief, and unite
with the one Mind, in order to change this
9 **Accidents** notion of chance, to the proper sense of God's
unknown unerring direction, and bring out harmony.
to God.

Under divine Providence there can be no accident,
12 since there is no room for imperfection in perfection.

In medical practice objections would be raised if one
doctor should administer a drug to counteract the work-
15 **Opposing** ing of a remedy prescribed by another. It is
mentality. equally important, in metaphysical practice,
that the *minds* which surround your patient should not
18 act against your influence, by continually expressing
such opinions as may alarm or discourage, — either by
giving antagonistic advice, or through unspoken thoughts
21 resting on your patient. While it is certain that the
divine Mind can remove any obstacle, you yet need the
ear of your auditor. It is more difficult to make your-
24 self heard mentally when others are thinking about your
patients, or conversing with them. Therefore you should
seek to be alone with God and the sick, while treating
27 the cases confided to your care.

To prevent or cure scrofula, and other so-called hered-
itary diseases, you must destroy the belief in these ills,
30 **Mind removes** and the faith in the possibility of their trans-
scrofula. mission. The patient may tell you that he
has a humor in the blood, a scrofulous diathesis. His

parents, or some of his progenitors farther back, have so 1
believed before him. Mortal mind, not matter, induces
this conclusion and its results. You will have humors, 3
just as long as you believe them either to be safety-
valves or to be ineradicable.

If the case to be mentally treated is consumption, take 6
up the leading points included (according to belief) in
this disease. Show that it is not inherited; Nothing to
that inflammation, tubercles, hemorrhage, and consume. 9
decomposition are beliefs, images of mortal thoughts,
superimposed upon the body; that they are not the
truth of man; that they should be treated as error, and 12
put out of thought. Then these ills will disappear.

If the body is diseased, this is but one of the beliefs
of mortal mind. Mortal man will be less mortal, when 15
he learns that matter never sustained exist- The lungs
ence, and can never destroy God, who is our re-formed.
Life. When this is understood, mankind will be more 18
spiritual, and know there is nothing to consume, since
Spirit, God, is All-in-all. What if the belief is con-
sumption? God is more to a man than his belief; and 21
the less we acknowledge matter or its laws, the more
immortality we possess. Consciousness constructs a
better body when it has conquered our faith in matter. 24
Correct material belief by spiritual understanding, and
Spirit will form you anew. You will never fear again,
except to offend God, and will never believe that heart, 27
or any portion of the body, can destroy you.

If you have sound and capacious lungs, and want
them to remain so, be always ready with the Soundness 30
mental protest against the opposite belief in maintained.
heredity. Discard all notions about lungs, tubercles, in-

1 herited consumption, or disease arising from any cir-
 cumstance, and you will find that mortal mind, when
 3 instructed by Truth, yields to divine power, which steers
 the body into health.

The discoverer of Christian Science finds the path less
 6 wearisome when she has the high goal always before her
 thoughts, than when she only counts her
 Our footsteps
 heavenward. bleeding footsteps in reaching that goal. If
 9 the destination is desirable, the vision speeds our foot-
 steps. The outlook on Truth makes us strong instead
 of weak, and rests instead of wearying us. Now, if the
 12 belief in death were only obliterated, and the under-
 standing could obtain that we live on without death,
 this would be a "tree of life," known by its fruits. We
 15 should renew our energies and endeavors, and see the
 folly of hypocrisy, while also learning the necessity of
 working out our own salvation. When we learn that
 18 sickness cannot kill us, and that we are not saved from
 sin or sickness by death, this understanding will quicken
 us into newness of life. It will master either a desire to
 21 die or a dread of the grave, and thus destroy the great
 fear that besets mortal existence.

The relinquishment of all faith in death, and also of
 24 the fear of its sting, would raise the standard of health
 and morals far beyond its present elevation,
 Christian
 standard. and would enable us to hold the banner of
 27 Christianity aloft with unflinching faith in Life eternal.
 Sin brought death, and death will disappear with the
 disappearance of sin. Man is immortal, and the body
 30 cannot die, because matter has no life to surrender. The
 human concepts named matter, death, disease, sickness,
 and sin are all that can be destroyed.

If it be true that man lives, this fact can never change 1
in Science to the opposite belief, that he dies. Life is
the law of Soul, even the law of the spirit of 3
Truth; and Soul is never without its repre- Life not
contingent
on matter.
sentative. Man's individual being can no
more die, or disappear in unconsciousness, than can Soul, 6
for both are immortal. If we believe in death now, we
must disbelieve it when we learn there is no reality in
death, for the Truth of being is deathless. The belief 9
that existence is contingent on matter must be met and
mastered by Science, before Life can be understood and
harmony obtained. 12

Death is but another phase of the dream that existence
can be structural. Nothing can interfere with the har-
mony of being, or end the existence of man in Mortality 15
vanquished.
Science. He is the same after as before a
bone is broken, or the body guillotined. If man is never
to overcome death, why do the Scriptures say, "The last 18
enemy that shall be destroyed is death"? The tenor of
the Word shows that we shall obtain the victory over
death, in proportion as we overcome sin. The great 21
difficulty lies in our ignorance of what sin is. God, Life,
Truth, and Love make man undying. Immortal Mind,
governing all, must be acknowledged as supreme in the 24
physical realm, so-called, as well as in the spiritual.

Called to the bed of death, what material remedy have
we, when all such remedies have already failed? Spirit 27
is our last resort; but it should have been No death
nor inaction.
our first and only resort, not the last. The
dream of death is to be mastered by Mind here or here- 30
after. Thought will waken from its own material
declaration, "I am dead," to catch this trumpet-word of

1 Truth, "There is no death, no inaction, diseased action,
overaction, nor reaction."

3 Life is real, and death is the illusion. A demonstra-
tion of the facts of Soul, in Jesus' way, resolves the dark

6 **Vision opening.** visions of material sense into harmony and
immortality. Our privilege, at this supreme

moment, is to prove the words of our Master: "If a man
keep my saying, he shall never see death." To divest
9 our thought of false trusts and material evidences, in
order that the spiritual facts of being may appear, —
this is the great attainment whereby we may sweep
12 away the false and give place to the true. Thus we may
establish in truth the temple, or body, "whose builder
and maker is God."

15 We should consecrate existence, not "to the unknown
God," whom we "ignorantly worship," but to the eternal

18 **Intelligent consecration.** builder, the everlasting Father, — the Life
which mortal sense cannot impair, nor mortal
belief destroy. We must realize the ability of mental
might to offset human misconceptions, and to replace
21 them with the life which is spiritual, not material.

The great spiritual fact must be brought out that man
is, not *shall be*, perfect and immortal. We must hold
24 **The present immortality.** forever the consciousness of existence; and
sooner or later, through Christ and Christian
Science, we must master sin and death. The evidence
27 of man's immortality will become more apparent, as
material beliefs are given up, and the immortal facts of
being are admitted.

30 The author has healed hopeless disease, and raised
the dying to life and health, through the understanding
of God as the only Life. It is a sin to believe that

ought can overpower omnipotent and eternal Life; and 1
 this Life must be brought to light by the understand-
 ing that there is no death, as well as by ^{Careful} 3
 other graces of Spirit. We must begin, how- ^{guidance.}
 ever, with the more simple demonstrations of control;
 and the sooner we begin, the better. This final demon- 6
 stration takes time for its accomplishment. When walk-
 ing, we are guided by the eye. We look before our
 feet; and we look beyond a single step, if we are 9
 wise.

The corpse, deserted by thought, is cold and decays,
 but it never suffers. Science declares that man is 12
 subject to Mind. Mortal mind affirms that
 mind is subordinate to the body, that the ^{Clay reply-}
 body is dying, that it must be buried, and de- ^{ing to the} 15
 composed into dust; but this is not so. Mortals waken
 from the dream of death, with bodies unseen by those
 who think they bury the body. 18

If man did not exist before the material organization
 began, he could not exist after the body is disintegrated.
 If we live after death, and are immortal, we ^{Continuity} 21
 must have lived before birth; for if Life ever ^{of existence.}
 had any beginning, it must have also an ending, even
 according to the calculations of natural science. Do 24
 you believe this? No! Do you understand it? No!
 This is why you doubt the statement, and do not demon-
 strate the facts it involves. We must have faith in all 27
 the sayings of our Master, though they are not included
 in the teachings of the schools, and not understood
 generally by our ethical instructors. 30

Jesus said (John viii. 51), "If a man keep my saying,
 he shall never see death." That statement is not con-

1 fined to spiritual life, but includes all the phenomena
 of existence. Jesus demonstrated this, healing the dying
 3 ^{Life all-} and raising the dead. Mortal mind must part
^{inclusive.} with error, must put off itself with its deeds,
 and immortal manhood, the Christ ideal, appears. Our
 6 faith should enlarge its borders and strengthen its base,
 by resting upon Spirit instead of matter. When mortal
 mind gives up its belief in death, it will advance more
 9 rapidly towards God, Life, and Love. Belief in sick-
 ness and death, as certainly as belief in sin, shuts out
 a true sense of Life and heaven from our experiences.
 12 When will mortals wake to this great fact of Science?

I here present my readers with an allegory illustrative
 of the law of divine Mind, and the supposed laws of
 15 matter and hygiene, wherein the plea of Christian Sci-
 ence heals the sick.

Suppose a mental case to be on trial, as cases are tried
 18 in court. A man is charged with having committed
 liver-complaint. The patient feels ill, ruminates, and
 the trial commences. Personal Sense is the
 21 ^{A mental} plaintiff. Mortal Man is the defendant.
^{court case.} False Belief is the attorney for Personal Sense. Mortal
 Minds constitute the jury. Materia Medica, Anatomy,
 24 Physiology, and Hypnotism are the pretended friends
 of Man. The court-room is filled with interested spec-
 tators, and Judge Medicine is on the bench.
 27 The evidence for the prosecution being called for, a
 witness testifies thus:—

I represent Health-laws. I was present on certain nights
 30 when the prisoner, or patient, watched with a sick friend.
 Although I have the superintendence of human affairs, I
 was personally abused on those occasions. I was told that

I must remain silent until called for at this trial, when I 1
 should be allowed to testify in the case. Notwithstanding
 my rules to the contrary, the prisoner watched with the sick 3
 every night in the week. When he was thirsty, he gave him
 drink. During all this time he attended to his daily labors,
 partaking of food at irregular intervals, sometimes retiring to 6
 sleep immediately after a heavy meal. At last he committed
 liver-complaint; which I considered criminal, inasmuch as
 this offence is deemed punishable with death. Therefore 9
 I arrested Mortal Man in behalf of the state (*i. e.* Body)
 and cast him into prison.

At the time of the arrest the prisoner summoned Physiol- 12
 ogy, Materia Medica, and Hypnotism to prevent his punish-
 ment. The struggle, on their part, was long. Material
 missiles were employed vigorously, but unavailingly. Ma- 15
 teria Medica held out the longest; but at length all these
 assistants gave up their weapons to me, Health-laws, and I
 succeeded in getting Mortal Man into close confinement until 18
 I should release him.

The next witness is called: —

I am Coated Tongue. I am covered with a foul fur, 21
 placed on me the night of the liver-attack. Morbid Secre-
 tion hypnotized the prisoner, took control of his mind,
 making him despondent, — that his doom might the sooner 24
 be decided.

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot and chilled by 27
 turns, since the night of the liver-attack. I have lost my
 healthy hue, and become unsightly, although nothing on my
 part has occasioned this change. I practise daily ablutions, 30
 and perform my functions as usual, but I am robbed of my
 good looks.

1 The next witness testifies: —

I am Nerve, the Generalissimo over Mortal Man. I am
3 intimately acquainted with the plaintiff, Personal Sense, and
know him to be truthful and upright; whereas Mortal Man,
the prisoner at the bar, is capable of falsehood. I was wit-
6 ness to the crime of liver-complaint. I knew the prisoner
would commit it, for I convey messages from my residence
in Matter, *alias* Brain, to Body; moreover I am on intimate
9 terms with Error, who is a relative of the prisoner.

Another witness is called for by the Court of Error,
and says: —

12 I am Mortality, Governor of the Province of Body, in
which Mortal Man resides. In this province there is a stat-
ute regarding disease, — namely, that he upon whose person
15 disease is found shall be treated as a criminal and punished
with death.

The Judge asks if, by doing good to his neighbor, it is
18 possible for anybody to become diseased, transgress the
laws, and merit punishment; and Governor Mortality
replies in the affirmative.

21 Another witness takes the stand, and testifies: —

I am Death. I was called for, shortly after the report of
the crime, by the officer of the Board of Health, who pro-
24 tested that the prisoner had abused him, and that my pres-
ence was required to confirm his testimony. One of the
prisoner's friends, *Materia Medica*, was present when I
27 arrived, endeavoring to assist the prisoner to escape from the
hands of justice, *alias* nature's so-called law; but my appear-
ance with a message from the Board of Health changed his
30 purpose, and he decided at once that the prisoner should die.

The testimony for the plaintiff, Personal Sense, being 1
 closed, Judge Medicine arises, and with great solemnity
 addresses the jury of Mortal Minds. He ana- 3
 lyzes the offence, reviews the testimony, and Judge Medi-
 cine charges
 the jury.
 explains the law relating to liver-complaint;
 the conclusion of which is, that laws of nature render 6
 disease homicidal. In compliance with a stern duty, his
 honor, Judge Medicine, urges the jury not to allow their
 judgment to be warped by the irrational, unchristian 9
 suggestions of Christian Science. They must regard, in
 such cases, only the evidence of Personal Sense against
 Mortal Man. 12

As the Judge proceeds, the prisoner grows restless.
 His sallow face blanches with fear, and a look of despair
 and death settles upon it. The case is given to the jury. 15
 A brief consultation ensues; and the jury returns a ver-
 dict of "Guilty of liver-complaint in the first degree."

Judge Medicine then proceeds to pronounce the sol- 18
 emn sentence of death upon the patient. Because of
 loving his neighbor as himself, Mortal Man Mortal Man
 sentenced. 21
 was guilty of benevolence in the first degree;
 and this has led him into the commission of the second
 crime, liver-complaint, which material laws condemn as
 homicide. For this crime Mortal Man is sentenced to 24
 the torture until he is dead. "May God have mercy on
 his soul," is the Judge's solemn peroration.

The prisoner is then remanded to his cell (sick-bed), 27
 and Scholastic Theology is sent for, to prepare the
 frightened sense of Life, God, — which sense must be
 immortal, — for *death*, the Body having no longer any 30
 friends.

Ah! but Christ, Truth, the spirit of Life, and friend of

1 Man, can open wide those prison doors, and set the cap-
 tive free. Swift on the wings of divine Love there comes
 3 a despatch: "Delay the execution; the pris-
 Appeal to a
 higher
 tribunal.
 6 to law and justice." Others say, "The law of Christ
 supersedes *our* laws; let us follow Christ."

After much debate and opposition, permission is ob-
 9 tained for a trial in the Court of Spirit, where Christian
 Counsel for
 defence.
 Science is allowed to appear as counsel for the
 12 unfortunate prisoner. Witnesses, judges, and
 jurors, who were at the previous Court of Error, are
 now summoned to appear at the bar of Justice and
 eternal Truth.

15 When the case for Mortal Man *versus* Personal Sense is
 opened, his counsel regards the prisoner with the utmost
 tenderness; his earnest, solemn eyes, kindling with hope
 18 and triumph, look upward. Then Christian Science
 turns suddenly to the supreme tribunal, and opens the
 argument for the defence: —

21 The prisoner at the bar has been sentenced unjustly. His
 trial was a tragedy, and is morally illegal. Mortal Man has
 had no proper counsel in the case. All the testimony has
 24 been on the side of Personal Sense, and we will unearth this
 foul conspiracy against the liberty and life of Man. The only
 valid testimony in the case shows the alleged crime never to
 27 have been committed. The prisoner is not proved "worthy
 of death, or of bonds."

Your Honor, the lower court has sentenced Mortal Man to
 30 die, but God made Man immortal and amenable to Spirit
 only. Denying justice to the body, that court commended
 man's immortal Spirit to heavenly mercy, — Spirit which is

God Himself, and Man's only lawgiver! Who or what has 1
sinned? Has the body or has Mortal Mind committed a
criminal deed? Counsellor False Belief has argued that 3
the body should die, while conscious Mortal Mind, which
alone is capable of sin and suffering, Reverend Theology
would console. The body committed no offence. Mortal 6
Man, in obedience to higher law, helped his fellow-man,
an act which should result in good to himself, as well as to
others. 9

The law of our Supreme Court decrees that whosoever
sinneth shall die; but good deeds are immortal, bringing joy
instead of grief, pleasure instead of pain, and life instead of 12
death. If liver-complaint was committed by trampling on
Laws of Health, it was a good deed; for the agent of those
laws is an outlaw, a destroyer of Mortal Man's liberty and 15
rights, and Laws of Health should be sentenced to die.

Watching beside the couch of pain, in the exercise of a love
that "is the fulfilling of the law," — doing "unto others as 18
ye would that they should do unto you," — is no infringe-
ment of law; for no demand, human or Divine, renders it
just to punish a man for doing good. If mortals sin, our 21
Supreme Judge in equity decides what penalty is due for the
sin, and Mortal Man can suffer only for sin. For naught
else can he be punished, according to the laws of Spirit, 24
God.

Then what jurisdiction had his honor, Judge Medicine, in
this case? To him I might say, in Bible language, "Sittest 27
thou to judge . . . after the law, and commandest . . . to
be smitten contrary to the law?" The only jurisdiction to
which the prisoner can submit is that of Truth, Life, and 30
Love. If they condemn him not, neither shall Judge Medi-
cine condemn him; and I ask that he be restored to the
liberty of which he has been unjustly deprived. 33

The principal witness (the officer of the Health-laws)

1 deposed that he was an eye-witness to the good deeds for
which Mortal Man is under sentence of death. After betray-
3 ing him into the hands of your law, the Health-agent disap-
peared, to reappear however at the trial, as a witness against
Mortal Man, and in the interest of Personal Sense, a
6 murderer. Your Supreme Court must find the prisoner, on
the night of the alleged offence, to have been acting within
the limits of the Divine law, and in obedience thereto. Upon
9 this statute hangs all the law and testimony. Giving a cup
of cold water in Christ's name is a Christian service. Laying
down his life for a good deed, Mortal Man should find it
12 again. Such acts bear their own justification, and are under
the protection of the Most High.

Prior to the night of his arrest, the prisoner summoned two
15 professed friends, Materia Medica and Physiology, to prevent
his committing liver-complaint; and thus to save him from
arrest. But they brought with them Fear, the sheriff, to
18 precipitate that result. It was he who handcuffed Mortal Man
and would now punish him. You have left Mortal Man no
alternative. He must obey your law, fear its consequences,
21 and be punished therefor. His friends struggled hard to
rescue the prisoner from the penalty they considered justly
due; but they were compelled to let him be taken into cus-
24 tody, tried, and condemned. Thereupon Judge Medicine sat
in judgment on the case, and substantially charged the jury,
twelve Mortal Minds, to find the prisoner guilty. His Honor
27 sentenced Mortal Man to die for those very deeds which the
Divine law compels him to commit. Thus the Court of Error
construed obedience to the law of divine Love as disobedience
30 to the law of Life. Claiming to protect Mortal Man in
right-doing, that Court pronounced a sentence of death for
doing right.

33 One of the principal witnesses, Nerve, testified that he
was a ruler of Body, in which province Mortal Man resides.

He also testified that he was on intimate terms with the 1
 plaintiff, and knew Personal Sense to be truthful; that he
 knew Man, and Man was made in the image of God, but 3
 was a criminal. This is a foul aspersion on man's Maker.
 It blots the fair escutcheon of omnipotence. It indicates
 malice aforethought, a determination to condemn Man, in 6
 the interest of Personal Sense. At the bar of Truth, in the
 presence of divine Justice, before the Judge of our higher
 tribunal, the Supreme Court of Spirit, and before its jurors, 9
 the Spiritual Senses, I proclaim this witness, Nerve, to be
 destitute of intelligence and Truth, and to be the bearer of
 false testimony. 12

Man self-destroyed; the testimony of matter respected;
 Spirit not allowed a hearing; Soul a criminal, though recom-
 mended to mercy; the helpless innocent body tortured, 15
 — these are the terrible records of your Court of Error,
 and I ask that the Supreme Court of Spirit reverse this
 decision. 18

Here the opposite counsel, False Belief, called Chris-
 tian Science to order, for contempt of court. Vari-
 ous notables — Materia Medica, Anatomy, Physiology, 21
 Scholastic Theology, and Jurisprudence — rose to the
 question of expelling Christian Science from the bar,
 for such high-handed illegality. He was overthrow- 24
 ing the judicial proceedings of a regularly constituted
 court.

But Judge Justice, of the Supreme Court of Spirit, 27
 overruled their motions, on the ground that unjust
 usages are not allowed at the bar of Truth, which ranks
 above the lower Court of Error. 30

The attorney, Christian Science, then read from the
 supreme statute-book, the Bible, — remarking that it was

1 better authority than Blackstone, — certain extracts on
the Rights of Man : —

3 Let us make man in our image, after our likeness ; and
let them have dominion.

Behold, I give unto you power . . . over all the power of
6 the enemy : and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

Then Christian Science proved the witness, Nerve, to
9 be a perjurer. Instead of being a ruler in the Province
of Body, wherein Mortal Man was reported to reside,
Nerve was an insubordinate citizen, putting in false
12 claims to office, and bearing false witness against Man.
Turning suddenly to Personal Sense (by this time silent),
Christian Science continued : —

15 I ask your arrest, in the name of Almighty God, on three
distinct charges of crime, to wit : perjury, treason, and con-
spiracy against the rights and life of man.

18 Then Christian Science continued : —

Another witness, equally inadequate, said that a garment
of foul fur was spread over him by Morbid Secretion, on
21 the night of the crime ; while the facts in the case show
that this fur is a foreign substance, imported by False Belief,
the attorney for Personal Sense, who is in partnership with
24 Error, and smuggles his goods into market without the
inspection of Soul's government officers. When the Court
of Truth summons Furred Tongue to appear for examination
27 he disappears, and is never heard of more.

Morbid Secretion is not an importer or dealer in fur, but
we have heard Materia Medica explain how it is manufac-
30 tured, and know the witness to be on friendly terms with
the firm of Personal Sense, Error, & Co., receiving pay

from them, and introducing their goods into the market. 1
Also, be it known that False Belief, the counsel for the
plaintiff, Personal Sense, is a buyer for this firm. He manu- 3
factures for it, keeps a furnishing store, and advertises
largely for his employers.

Death testified that he was absent from the Province of 6
Body, when a message came from False Belief, commanding
him to take part in the homicide. At this request Death
repaired to the spot where the liver-complaint was in process, 9
frightening away Materia Medica, who was then manacled
the prisoner, in his attempts to save him. Materia Medica
was a misguided participant in the misdeed for which the 12
Health-officer had Mortal Man in custody, though Mortal
Man was innocent of all crime.

Christian Science then turned from the abashed wit- 15
nesses, his words flashing as lightning in the perturbed
faces of these worthies, Scholastic Theology, Materia
Medica, Physiology, the blind Hypnotism, and the 18
masked Personal Sense, and said:—

God will smite you, O whited walls, for injuring, in your
ignorance, the unfortunate Mortal Man who sought your 21
aid in his struggles against liver-complaint and Death.
You came to his rescue, only to fasten upon him an
offence of which he is innocent. You aided and abetted 24
Fear and Health-laws. You betrayed Mortal Man, mean-
while declaring Disease to be God's servant, and the right-
eous executor of His laws. Our higher statutes declare you 27
all, witnesses, jurors, and judges, to be offenders, only
awaiting the sentence which General Progress and Divine
Love will pronounce. 30

We send our very best detectives to whatever locality is
reported to be haunted by Disease ; but, on visiting the spot,

1 they learn that Disease was never there, for he could not
possibly elude their search. Your Material Court of Errors,
3 when it condemned Mortal Man on the ground of hygienic
disobedience, was manipulated by the oleaginous machina-
tions of the counsel, False Belief, whom Truth arraigns
6 before the supreme bar of Spirit, to answer for his crime.
Morbid Secretion is taught how to make sleep befool reason,
before sacrificing mortals to their false gods.

9 Mortal Minds were hypnotized by your attorney, False
Belief, and compelled to give a verdict delivering Mortal
Man to Death. Good deeds are transformed into crimes,
12 to which you attach penalties; but no warping of justice
can render a disobedience to the so-called laws of Matter
disobedience to God, or an act of homicide. Even penal
15 law holds homicide, under stress of circumstances, to be
justifiable. Now what greater justification can any deed
have, than that it is for the good of one's neighbor?
18 Wherefore then, in the name of outraged justice, do you
sentence Mortal Man for ministering to the wants of
his fellow-man, in obedience to higher law? You cannot
21 trample upon the decree of the Supreme Bench. Mortal
Man has his appeal to Spirit, God, who sentences only
for sin.

24 The false and unjust beliefs of your material mental
legislators compel them to enact laws of sickness, and then
render obedience to these laws punishable as crime. In
27 the presence of the Supreme Lawgiver, standing at the
bar of Truth, and in accordance with the Divine statutes,
I repudiate the false testimony of Personal Sense. I
30 ask that he be forbidden to enter against Mortal Man
any more suits to be tried at the Court of Material Error.
I appeal to the just and equitable decisions of divine Spirit,
33 to restore to Mortal Man the rights whereof he has been
deprived.

Here the counsel for the defence closed ; and the Chief 1
Justice of the Supreme Court, with benign and imposing
presence, comprehending and defining all law 2
and evidence, explained from his statute- Charge of the
Chief Justice. 3
book, the Bible, that any law is null and void if it
undertakes to punish aught but sin. 4

He also decided that the plaintiff, Personal Sense, be
not permitted to enter any suits at the bar of Soul, but
be enjoined to keep perpetual silence, and, in case of 5
temptation, to give heavy bonds for good behavior.

He concluded his charge thus : —

The plea of False Belief we deem unworthy of a hearing. 12
Let what False Belief utters, now and forever, fall into obliv-
ion, "unknelled, uncoffined, and unknown." According to
our statute, Material Law is a liar who cannot bear witness 15
against Mortal Man ; neither can Fear arrest him, nor can
Disease cast him into prison. Our law refuses to recognize
Man as sick or dying, but holds him to be forever in the 18
image and likeness of his Maker. Reversing the testimony
of Personal Sense, and the decrees of the Court of Error in
favor of Matter, Spirit decides in favor of Man, and against 21
Matter. We further recommend that Materia Medica, Physi-
ology, Health-laws, Mesmerism, Hypnotism, Oriental Witch-
craft, and Esoteric Magic be publicly executed at the hands 24
of our sheriff, Progress.

The Supreme Bench decides in favor of intelligence, that
no law outside of divine Mind can punish Mortal Man. 27
Your personal jurors, in the Court of Error, are myths.
Your attorney, False Belief, is an impostor, persuading
Mortal Minds to return a verdict contrary to law and 30
gospel. The plaintiff, Personal Sense, is recorded in our
Book of books as a liar. Our great Teacher of mental

1 jurisprudence speaks of him also as "a murderer from the
 beginning." We have no trials for sickness before the tri-
 3 bunal of divine Spirit; there, Man is adjudged innocent of
 transgressing physical laws, because there is no spiritual
 statute relating thereto. Spiritual law is our only code;
 6 Life, Truth, and Love our Government. "Shall not the
 Judge of all the earth do right?"

The jury of Spiritual Senses agreed at once upon a
 9 verdict; and there resounded throughout the vast audi-
 ence-chamber of Spirit the cry, Not guilty.
 Divine
 verdict.
 Then the prisoner rose up regenerated, strong,
 12 free. We noticed, as he shook hands with his counsel,
 Christian Science, that all sallowness and debility had
 disappeared. His form was erect and commanding, his
 15 countenance beaming with health and happiness. Divine
 Love had cast out fear. Mortal Man, no longer sick and
 in prison, walked forth, his feet "beautiful upon the
 18 mountains," as of one "that bringeth good tidings."

Neither animal magnetism, nor hypnotism, enters
 into the practice of Christian Science, — wherein truth
 21 cannot be reversed; but the reverse of error
 Christ the
 great phy-
 sician.
 is true; an improved belief cannot relapse.
 Christ changes a belief of sin or of sickness
 24 into a better belief, that melts into spiritual understand-
 ing wherein sin, disease, and death disappear. Christ,
 Truth, gives mortals temporary food and clothing until
 27 the material, transformed with the ideal, disappears;
 and man is clothed and fed spiritually.

CHAPTER XIII.

TEACHING CHRISTIAN SCIENCE.

Give instruction to a wise man, and he will be yet wiser : teach a just man, and he will increase in learning. — PROVERBS.

WHEN the discoverer of Christian Science is con- 1
sulted by her followers, as to the propriety, ad-
vantage, and consistency of ordinary medical Study of 3
study, she tries to show them that any ex- medicine.
ercise of faith in matter or corporeality must tend to
alienate them from their confidence in omnipotent Mind, 6
as really possessing all power. While such a course of
study is at times severely condemned by some persons,
she feels, as she always has felt, that all are privileged 9
to work out their own salvation according to their
light, and that our motto should be the Master's coun-
sel, "Judge not, that ye be not judged." 12

If patients fail to experience the healing power of
Christian Science, and think they may be benefited by
certain ordinary physical methods of medical Failure's 15
treatment, then the Mind-physician ought to lessons.
give up such cases, and leave invalids free to resort to
whatever other systems they fancy will afford relief. 18
Thus they may learn the value of the apostolic precept:
"Prove all things; hold fast that which is good." If
the sick find these expedients unsatisfactory, and they 21

1 receive no help therefrom, these very failures may open
 their blind eyes. In some way, sooner or later, all must
 3 rise superior to materiality; and suffering is oft the di-
 vine agent in this elevation. "All things work together
 for good to them that love God," is the dictum of
 6 Scripture.

If Christian Scientists ever fail to receive aid from
 other Scientists, — their brethren, upon whom they may
 9 **Refuge and** call, — God will still guide such sufferers into
strength. the use of right means. Step by step will
 those who trust Him find that "God is our refuge and
 12 strength, a very present help in trouble."

Students are advised, by the author, to be charitable
 and kind, not only toward differing forms of religion and
 15 **Charity** medicine, but to those who hold these opin-
to those ions. Let us be faithful in pointing the way
opposed. through Christ, as we understand it; but
 18 let us also be careful always to "judge righteous judg-
 ment," and never to condemn rashly. "Whosoever shall
 smite thee on thy right cheek, turn to him the other
 21 also." If ecclesiastical sects or medical schools turn a
 deaf ear to the teachings of Christian Science, then part
 from these opponents as did Abraham, when he parted
 24 from Lot, and say in thy heart: "Let there be no
 strife, I pray thee, between me and thee, and between
 my herdmen and thy herdmen; for we be brethren."
 27 Immortals, or God's children in divine Science, are one
 harmonious family; but mortals, or the "children of
 men" in sense, are a discordant race, and are oftentimes
 30 false brethren.

The teacher must make clear to students the Science
 of healing, especially its ethics, — that all is Mind, and

1 inoculation, and in this way dealing pitilessly with a
community unprepared for self-defence.

3 A thorough perusal of the author's publications
heals sickness. If patients sometimes seem worse while
reading this book, the change may either arise from
6 the alarm of the physician, or mark the crisis of the
disease. Perseverance in its perusal has generally
healed them completely.

9 Whoever practises the Science the author teaches,
through which Mind pours light and healing upon this
generation, can practise on no one from sin-
12 **Exclusion of malpractice.** ister or malicious motives without destroying
his own power to heal and his own health. Good must
dominate in the thoughts of the healer, or his demonstra-
15 tion is protracted, dangerous, or impossible in Science.
A wrong motive involves defeat. In the Science of
Mind-healing it is imperative to be honest, for victory
18 rests on the side of immutable right. To understand
God strengthens hope, enthrones faith in Truth, and
verifies Jesus' word: "Lo, I am with you alway, even
21 unto the end of the world."

Resisting evil, you overcome it, and prove its nothing-
ness. Not human platitudes, but the divine beatitudes,
24 **Iniquity overcome.** reflect the spiritual light and might which
heal the sick. The exercise of will tends to
bring on a hypnotic state, detrimental to health and in-
27 tegrity of purpose. This must therefore be watched and
guarded against. Covering iniquity will prevent per-
sonal prosperity, and the ultimate triumph of any cause.
30 Ignorance of the error to be eradicated will oftentimes
subject you to its abuse; whatever error is affecting your
patients, retards their recovery.

The heavenly law is broken by trespassing upon man's 1
 individual right of self-government. We have no au-
 thority in Christian Science, and no moral 3
 right, to attempt to influence the thought of No trespass
 on human
 rights.
 another except it be to benefit him, or when
 we are personally requested to give him aid. In mental 6
 practice you must not forget that erring human opinions,
 conflicting selfish motives, and ignorant attempts to do
 good often render you incapable of knowing or judging 9
 accurately the needs of your fellow-men. Therefore the
 rule is, heal the sick when called upon for aid, and save
 the victim from mental malpractice. 12

Ignorance, subtlety, or false charity does not for-
 ever conceal error; it will in time disclose and punish
 itself. The recuperative action of the sys- 15
 tem, when mentally sustained by Truth, goes Expose sin
 without be-
 lieving in it.
 on naturally. When sin or sickness — the
 reverse of harmony — seems true to material sense, im- 18
 part the truth and spiritual understanding, which destroy
 disease, without frightening or discouraging the patient.
 Expose and denounce the claims of evil or disease in all 21
 their forms, but acknowledge no reality in them. A
 sinner is not reformed merely by assuring him that he
 cannot be a sinner because there is no sin. To put 24
 down the claim of sin you must detect it, remove the
 mask, point out the illusion, and thus get the victory
 over sin, and prove its unreality. The sick are not 27
 healed merely by declaring there is no sickness, but by
 knowing there is none.

A sinner is afraid to cast the first stone. He may say, as 30
 a subterfuge, that evil is unreal; but to prove it, he must
 demonstrate his statement. To assume there are no

1 claims of evil, and yet to indulge them, is a moral offence.
Blindness and self-righteousness cling fast to iniquity.

3 **Wicked** When the Publican's wail went out to the
evasions. great heart of Love, it won his humble desire.

Evil which obtains in the bodily senses, but which the
6 heart condemns, has no foundation; but if evil is uncon-
demned, it is undenied and nurtured. Under such
circumstances, to say there is no evil, is an evil in
9 itself. Evasion of Truth cripples integrity, and casts
thee down from the pinnacle.

Christian Science rises above the evidence of the cor-
12 poreal senses; but if you have not risen above sin your-
self, do not congratulate yourself upon your
Truth's grand blindness to evil, or upon the good you know
results.
15 and *do* not. A dishonest position is far from Christianly
scientific. "He that covereth his sins shall not prosper:
but whoso confesseth and forsaketh them shall have
18 mercy." Try to leave on every student's mind the
strong impress of divine Science, a high sense of the
moral and spiritual qualifications requisite for healing,
21 well knowing it to be impossible for error, evil, and hate
to accomplish the grand results of Truth and Love.
The reception or pursuit of instructions opposite to ab-
24 solute Christian Science must always hinder scientific
demonstration.

If the student adheres strictly to its teachings, and
27 ventures not to break the rules of Christian Science,
Adherence to he cannot fail of success in healing. It is
righteousness. Christian Science to do right, and nothing
30 short of right-doing has any claim to the name. To
talk the right and live wrongly is foolish deceit, doing
one's self the most harm. Fettered by sin yourself, it

is difficult to free another from the fetters of disease. 1
 With your own wrists manacled, it is hard to break
 another's chains. A little leaven causes the whole mass 3
 to ferment. A grain of Christian Science does wonders
 for mortals, so omnipotent is Truth; but more of Chris-
 tian Science must be gained, in order to continue in 6
 well doing.

The wrong done to another reacts most heavily against
 one's self. Right adjusts the balance sooner or later. 9
 Think it "easier for a camel to go through Right adjusts
the balance.
 the eye of a needle," than for you to benefit
 yourself by injuring others. Man's moral mercury, rising 12
 or falling, registers his healing ability and fitness to teach.
 You should practise well what you know, and you will
 then advance in proportion to your honesty and fidelity, 15
 —qualities which insure success in this Science; but it re-
 quires a higher understanding to teach this subject prop-
 erly and correctly than to heal the most difficult case. 18

The baneful effect of evil associates is less seen than
 felt. The inoculation of evil human thoughts ought to
 be understood and guarded against. The Inoculation
of thought. 21
 first impression, made on a mind which is
 attracted or repelled according to personal merit or
 demerit, is a good detective of individual character. 24
 Certain minds meet, only to separate through simul-
 taneous repulsion. They are enemies, without the pre-
 liminary offence. The impure are at peace with the 27
 impure. Only virtue is a rebuke to vice. A proper
 teacher of Christian Science improves the health and
 the morals of his student if the student practises what 30
 he is taught, and unless this result follows he is a
 Scientist only in name.

1 There is a large class of thinkers whose bigotry and
 conceit twist every fact to suit themselves. Their creed
 3 **Three classes** teaches belief in a mysterious, supernatural
 of neophytes. God, and in a supernatural all-powerful devil.
 Another class, still more unfortunate, are so depraved
 6 that they appear to be innocent. They utter a false-
 hood, while looking you blandly in the face, and never
 fail to stab their benefactors in the back. A third class
 9 of thinkers build with solid masonry. They are sincere,
 generous, noble, and therefore open to the approach and
 recognition of Truth. To teach Christian Science to
 12 such as these is no task. They do not incline longingly
 to error, whine over the demands of Truth, nor play the
 traitor for place and power.

15 Some people yield slowly to the touch of Truth. Few
 yield without a struggle, and many are reluctant to ac-
 knowledge that they have yielded; but unless
 18 **Touchstone** this admission is made, evil will boast itself
 of Science. above good. The Christian Scientist has enlisted to
 lessen evil, disease, and death; and he will overcome
 21 them by understanding their nothingness, and the allness
 of God, or good. Sickness to him is no less a tempta-
 tion than sin is, and he heals them both by understand-
 24 ing God's power over them. He knows they are errors
 of belief, which Truth can and will destroy.

Who that has felt the perilous beliefs in life, sub-
 27 stance, and intelligence separated from God, can say
 there is no error of belief? Knowing the
 30 **False claims** claim of animal magnetism, that all evil com-
 annihilated. bines in the belief of life, substance, and intelligence in
 matter, electricity, animal nature, and organic life, who
 will deny that these are the errors which Truth must and

will annihilate? Christian learners must live under the 1
constant pressure of the apostolic command, to come out
from the material world and be separate. They must 3
renounce oppression and the pride of power. Christi-
anity must be their queen of life, with the crown of
Love upon her brow. 6

Students of Christian Science who start with its letter,
and think to succeed without the Spirit, will either make
shipwreck of their faith, or be turned sadly 9
awry. They must not only seek, but strive, <sup>Treasure
in heaven.</sup>
to enter the narrow path of Life, for "wide is the gate,
and broad is the way, that leadeth to destruction, and 12
many there be which go in thereat." Man aims and
walks in the direction towards which he looks, and
where his treasure is, there will his heart be also. If 15
our hopes and affections are spiritual, they come from
above, not from beneath, and they bear, as of old, the
fruits of the Spirit. 18

Every Christian Scientist, every conscientious teacher
of the Science of Mind-healing, knows that human will
is not Christian Science, and he must recog- 21
nize this in order to defend himself from its <sup>Obligations
of teachers.</sup>
influence. He feels morally obligated to open the eyes
of his students that they may perceive the nature and 24
methods of error of every sort, especially any subtle
degree of evil, deceived and deceiving. All mental mal-
practice arises from ignorance or malice aforethought. 27
It is the action of one moral mind taking control of
another, without the other's knowledge or consent, and
is practised from mistaken or wicked motives. 30

Show your student that mental malpractice tends to
blast the moral sense, health, and human life. Instruct

1 him how to bar the door of his mind against this seeming
 3 ^{Indispensable} power, — a task not difficult, when one under-
 3 ^{defence.} stands that evil has really no power. Incor-
 rect reasoning leads to practical error. The wrong
 thought should be arrested, before it has a chance to
 6 manifest itself.

Walking in the light, we are accustomed to it, and
 require it. We cannot see in darkness; but eyes accus-
 9 ^{Egotistic} tomed to darkness are pained by the light.
 9 ^{darkness.} When outgrowing the old, you will not fear
 to put on the new. Your advancing course may provoke
 12 envy, but will attract respect also. When error con-
 fronts you, withhold not the rebuke or explanation
 which destroys it. Never breathe an immoral atmosphere,
 15 unless in the attempt to purify it. Better is the frugal
 intellectual meal, with contentment and virtue, than the
 luxury of learning, with egotism and vice.

18 Right is radical. The teacher must know the Truth
 himself. He must live it and love it, or he cannot im-
 21 ^{Unwarranted} part it to others. We soil our garments with
 21 ^{expectations.} conservatism, and afterwards must wash them
 clean. When the spiritual sense of Truth unfolds her
 harmonies to you, take no risks in the policy of error.
 24 Expect to heal by simply repeating the author's words,
 by right talking and wrong acting, and you will be dis-
 appointed. Such a practice does not demonstrate the
 27 Science whereby divine Mind heals the sick.

Acting from sinful motives destroys your power of
 healing from the right motive. On the other hand, if
 30 ^{Reliable} you had the inclination or power to practise
 30 ^{authority.} wrongfully, and then should adopt Christian
 Science, the wrong power would be destroyed. You do

not deny the mathematician's right to distinguish the 1
correct from the incorrect, among the examples on the
blackboard, or disbelieve the musician, when he distin- 3
guishes concord from discord. In like manner the
author ought to understand what she is saying.

Right and wrong, Truth and error, will be at strife in 6
the minds of students, until victory rests on the side
of invincible truth. Mental chemicalization
follows the explanation of Truth, and a ^{Winning}
^{the field.} 9
higher basis is thus won; but with some individuals
the morbid moral and physical symptoms constantly
reappear. I have never witnessed as decided effects 12
from the use of material remedies as from the use of
spiritual.

Teach your student that he must know himself, before 15
he can know others and minister to human needs.
Honesty is spiritual power. Dishonesty is ^{Knowledge}
human weakness, which forfeits Divine help. ^{and honesty.} 18
You uncover sin, not in order to injure, but in order
to bless the corporeal man; and a right motive has
its reward. Hidden sin is spiritual wickedness in 21
high places. The masquerader in this Science thanks
God there is no evil, yet serves evil in the name of
good. 24

You should treat sickness mentally just as you would
sin, except that you must not tell the patient he is sick,
nor give names to diseases; for such a course ^{Metaphysical} 27
increases fear, the foundation of disease, and ^{treatment.}
impresses more deeply the wrong mind picture. A
Christian Scientist's medicine is Mind, the divine Truth 20
that makes man free. He never recommends hygiene,
never manipulates. He cannot trespass on the rights of

1 mind through animal magnetism or hypnotism. It need
 not be added that the use of tobacco and intoxicating
 3 drinks is not in harmony with Christian Science.

Teach your students the omnipotence of Truth, which
 illustrates the impotence of error. The understanding,
 6 Impotence of hate. even in a degree, of the divine All-power,
 destroys fear, and plants the feet in the true
 path, — the path which leads to the house built without
 9 hands “eternal in the heavens.” Human hate has no
 legitimate mandate and no kingdom. Love is enthroned.
 That evil or matter has neither intelligence nor power,
 12 is the doctrine of absolute Christian Science; and this
 is the great truth which strips all disguise from error.

He who understands in a sufficient degree the Principle
 15 of Mind-healing, points out to his student error as well
 as truth, the wrong as well as the right
 18 Love the incentive. practice. Love for God and man is the true
 incentive to both healing and teaching. It inspires,
 illumines, designates, and leads the way. Right motives
 give pinions to thought, and strength and freedom to
 21 speech and action. Love is priestess at the altar of
 Truth. Wait patiently for divine Love to move upon
 the waters of mortal mind, and form the perfect concept.
 24 Patience must “have her perfect work.”

Do not dismiss students, at the close of a class term,
 feeling that you have no more to do for them. Let
 27 Continuity of interest. loving care and counsel support all feeble foot-
 steps, until they tread firmly in the straight
 and narrow way. The superiority of spiritual power
 30 over sensuous is the central point of Christian Science.
 Remember that the letter and mental argument are only
 human auxiliaries, to aid in bringing thought into accord

with the spirit of Truth and Love, that heals the sick 1
and the sinner.

A mental state of self-condemnation and guilt, or a 3
faltering and doubting trust in Truth, are unsuitable
conditions for healing the sick. Such mental ^{Weakness}
states indicate weakness, instead of strength. ^{and guilt.} 6
Hence the necessity of being right yourself, in order
to teach this Science of healing. You must utilize the
moral might of Mind, in order to walk over the waves 9
of error, and support your claims by demonstration. If
you are yourself lost in the belief and fear of disease and
sin, and if, ignorant of the remedy, you fail to use the 12
energies of Mind in your own behalf, you can exercise
little or no power for others' help. "First cast out the
beam out of thine own eye, and then shalt thou see 15
clearly to cast out the mote out of thy brother's eye."

The student who receives his knowledge of Christian
Science, or metaphysical healing, from a human teacher, 18
may be mistaken in judgment and demonstra- ^{Trust of}
tion; but God cannot mistake. He ~~selects~~ ^{the All-wise,}
for the highest service one who has grown into such a 21
fitness for it as renders any abuse of the mission an im-
possibility. The All-wise does not bestow His highest
trusts upon the unworthy. When He commissions a 24
messenger, it is one who is spiritually near Himself.
No person can misuse this mental power, if taught of
God to discern His healing energy. 27

This strong point in Christian Science is not to be
overlooked, — that the same fountain cannot send forth
both sweet waters and bitter. The light ^{longer} ^{longer} 29
your attainment in the Science of mental ^{source}
healing and teaching, the more responsible it will become

1 for you to influence minds in any way adverse
highest interest.

3 Teaching or practising in the name of Truth
contrary to its spirit or rules, is most dangerous

6 ^{Chicanery} ~~impossible.~~ Strict adherence to the divine Pr
rules of the scientific method has s

only success of its students. That alone er
to the high standing which many of them
9 community, a reputation experimentally just
efforts. Whosoever affirms that there is
one Principle and method of demonstrati

12 Science greatly errs, ignorantly or inter
separates himself from the true conception
and hence from its possible demonstration

15 Any dishonesty in your theory and pra
gross ignorance of the method of the Ch

18 ^{No dishonest} ~~concessions.~~ Christian Science reveals. Sc
concessions to persons or

must abide strictly by its rules, or he car
its divine Principle. So long as drugs

21 or external applications prescribed, i
efficaciously treated by the metaphysica
does the work, and you must both un

24 by the divine Principle of your demo

A Christian Scientist requires my
HEALTH for his textbook, and so do

27 ^{This volume} ~~indispensable.~~ patients. Why? *First* :
voice of Truth to this a

whole of Christian Science, or the
30 through Mind. *Second* : Because

lished book containing a statement
because it gave the first rules f

Science, and registered the revealed Truth, uncontam- 1
 inated by human hypotheses. Other works, which
 have borrowed from this book without giving it credit, 3
 have adulterated the Science. *Third*: Because this
 book has done more for teacher and student, for healer
 and patient, than has been accomplished by other 6
 books.

Since the divine light of Christian Science first dawned
 upon the author, she has never used this newly discov- 9
 ered power in any direction which she fears Purity of
 science
 to have fairly understood. Her prime object,
 since entering this field of labor, has been to prevent 12
 suffering, not to produce it. That we cannot scientifi-
 cally both cure and cause disease is self-evident. In
 the legend of the shield which led to a quarrel between 15
 two knights, because each of them could see but one
 face of it, both sides were beautiful, according to their
 degree; but to mental malpractice, prolific of evil, there 18
 is no good aspect, either silver or golden.

Christian Science is not an exception to the general
 rule, that there is no excellence without labor in a direct 21
 line. One cannot scatter his fire, and at the Backsliders
 and mistakes.
 same time defeat the enemy. To pursue other
 vocations, and advance rapidly in the demonstration of 24
 this Science, is not possible. Departing from Christian
 Science, some learners commend diet and hygiene. They
 even administer drugs, intending thereby to initiate the 27
 cure which they mean to complete with Mind, as if the
 non-intelligent could aid Mind! The Scientist's dem-
 onstration rests on one Principle, and there must and can 30
 be no opposite rule. Let this Principle be applied to the
 cure of disease without exploiting other means.

1 Mental quackery rests on the same platform with
 all other quackery. The chief plank in this platform is
 3 ^{Mental} the doctrine that Science has two principles
 charlatanism. in partnership, one good, the other evil, —
 one spiritual, the other material, —and that these two
 6 may be simultaneously at work on the sick. This
 theory is supposed to favor practice from both a men-
 tal and a material standpoint. Another plank in the
 9 platform is this, that error will finally have the same
 effect as truth.

It is anything but scientifically Christian to think of
 12 aiding the divine Principle of healing, or of trying to
 sustain the human body until the divine
 15 ^{Divinity} always ready. *Semper paratus* is truth's motto. Hav-
 ing seen so much suffering from quackery herself, the
 author desires to keep it out of Christian Science. The
 18 two-edged sword of Truth must turn in every direction,
 to guard "the tree of life."

Sin makes deadly thrusts at the Christian Scientist, as
 21 ritualism and creed are summoned to give place to higher
 law ; but Science will ameliorate mortal mal-
 24 ^{The panoply} ice. The Christianly scientific man reflects
 of wisdom. the divine law, thus becoming a law unto himself. He
 does violence to no man, neither is he a false accuser.
 The Christian Scientist wisely shapes his course, and is
 27 honest and consistent in following the leadings of divine
 Mind. He must practically acknowledge, through heal-
 ing as well as teaching, that Christ's way is the only
 30 one whereby mortals are radically saved from sin and
 sickness.

Christianity causes men to turn naturally from matter

to Spirit, as the flower turns from darkness to light. 1
 Man then appropriates those things which "eye hath
 not seen nor ear heard." Paul and John **Advancement** 3
 had a clear apprehension that, as mortal man **by sacrifice.**
 achieves no worldly honors except by sacrifice, so he
 must gain heavenly riches, by forsaking all worldliness. 6
 Then he will have nothing in common with the world-
 ling's affections, motives, and aims. Judge not the
 future advancement of Christian Science by the steps 9
 already taken, lest ye be condemned for failing to take
 the first step yourself.

Any attempt to heal mortals with erring mortal 12
 mind, instead of resting on the omnipotence of the divine
 Mind, must prove abortive. Committing the **Dangerous**
 mere process of mental healing to frail mor- **knowledge.** 15
 tals, untaught and unrestrained by Christian Science, is
 like putting a sharp knife into the hands of a blind man
 or a raging maniac, and turning him loose in the crowded 18
 streets of a city. Whether animated by malice or ignor-
 ance, such a practitioner will work mischief, — and
 ignorance is oftentimes more harmful than wilful wicked- 21
 ness, because the latter is distrusted, and thwarted in its
 incipency.

To mortal sense Christian Science seems abstract, but 24
 the process is simple, and the results are sure if the
 Science is understood. The tree must be **Certainty**
 good, which produces good fruit. Guided by **of results.** 27
 divine Truth, and not guesswork, the *theologus* (that is,
 the student — the Christian and scientific expounder —
 of the divine law) treats disease with more certain 20
 results than any other healer on the globe. The Christian
 Scientist should understand and adhere strictly to the

1 rules of divine Metaphysics as laid down in this work,
and rest his demonstration on its sure basis.

8 Ontology is defined as "the science of the necessary
constituents and relations of all beings," and it underlies

6 ^{Ontology}
^{defined.} all metaphysical practice. Our system of
Mind-healing rests on the apprehension of the

nature and essence of all being, — on the divine Mind
and Love's essential qualities. Its pharmacy is moral,
9 and its medicine is intellectual and spiritual, though used
for physical healing; yet this most fundamental part of
metaphysics is the one most difficult to understand and
12 demonstrate, for to the material thought all things are
sure to be material, till rectified by Spirit.

Sickness is neither imaginary nor unreal, — that is.
15 to the frightened, false sense of the patient. It is more

16 ^{Mischievous}
^{imagination.} than fancy, for it is solid conviction. It is
therefore to be dealt with through right

18 apprehension of the Truth of being. If Christian heal-
ing is abused by mere smatterers in Science, it becomes a
tedious mischief-maker. Instead of scientifically effect-
21 ing a cure, it starts a petty crossfire over every cripple
and invalid, buffeting him with the superficial and cold
assertion, "nothing ails you."

24 When the Science of Mind was a new revelation to
the author, she had to impart, while teaching its grand

27 ^{Author's early}
^{instructions.} facts, the hue of spiritual ideas from her
own spiritual condition, and to do this orally

through the meagre channel afforded by language, and
by her manuscript circulated among the students. As
30 former beliefs were gradually expelled from her thought,
the teaching became clearer, until finally the shadow of
old errors was no longer cast upon divine Science.

I do not maintain that you or I can exist in the flesh 1
 without breath, food, and raiment; but I do believe that
 man is immortal, and that he lives in Spirit, ^{Proof by} 3
 not matter. Christian Science must be ac- ^{induction.}
 cepted, at this period, by induction. We admit the
 whole, because a part is proven, and that part illustrates 6
 and proves the entire Principle. Christian Science can
 be taught only by those who are morally advanced and
 spiritually endowed; for it is not superficial, nor is it 9
 discerned from the standpoint of the human senses.
 Only by the illumination of the spiritual sense, can
 the light of understanding be thrown upon this Science, 12
 because it reverses the evidence before the material
 senses, and furnishes the eternal interpretation of God
 and man. 15

If you believed you were sick should you say, "I
 am sick"? No. Mortal material sense might answer
 yes; but these senses do not report the truth of your 18
 being. If you commit a crime should you acknowledge
 to yourself that you are a criminal? Yes. Your re-
 sponses should differ because of the different effects 21
 they produce. To admit that you are sick renders your
 case less curable; while to recognize your sin aids in
 destroying it. Both sin and sickness are error; and 24
 Truth is their remedy. The truth regarding error is,
 that error is not true, hence it is unreal. To prove
 scientifically the unreality of sin you must first see the 27
 claim of sin, and then destroy it. Whereas, to prove
 scientifically that disease is unreal, you must mentally
 unsee the disease, and then you will not feel it, and it 30
 is destroyed.

Systematic teaching, and the student's spiritual growth

1 and experience in practice, are requisite for a thorough
 comprehension of Christian Science. Some individuals
 3 **Rapidity of** assimilate truth more rapidly than others ; but
 assimilation. any student who adheres to the divine rules
 of Christian Science and imbibes the spirit of Christ,
 6 can demonstrate Christian Science, cast out error, heal
 the sick, and add continually to his store of spiritual
 understanding, potency, enlightenment, and success.
 9 If the student goes away to practise Truth's teachings
 only in part, dividing his interests between God and
 12 **Divided** mammon, and substituting his own views for
 loyalty. Truth, he will inevitably reap the error he
 sows. Whoever would demonstrate the healing of Chris-
 tian Science must abide strictly by its rules, heed every
 15 statement, and advance from the rudiments laid down.
 There is nothing difficult or toilsome in this task, when
 the way is pointed out; but self-denial, sincerity, and
 18 persistence alone win the prize, as they almost invariably
 do in every department of life.

Anatomy, when conceived of spiritually, is mental self-
 21 knowledge, and consists in the art of dissecting thoughts,
 Anatomy in order to discover their quality, quantity, and
 defined. origin. Are thoughts divine or human? That
 24 is the important question. This branch of study is in-
 dispensable to the excision of error. The anatomy of
 Christian Science teaches when and how to probe the self-
 27 inflicted wounds of selfishness, malice, envy, and hate. It
 teaches the control of mad ambition. It unfolds the hal-
 lowed influences of unselfishness, philanthropy, spiritual
 30 love. It urges the government of the body, both in
 health and sickness. The Christian Scientist, through
 understanding mental anatomy, discerns and deals with

the real cause of disease. The material physician gropes 1
among phenomena which fluctuate every instant, under
influences not embraced in his diagnosis; and so he may 3
stumble and fall in the darkness.

Teacher and student should also be familiar with the
obstetrics taught by this Science. To attend properly 6
the birth of the new child, or divine idea, ^{Scientific}
you should so detach mortal thought from its ^{obstetrics.}
material conceptions, that the birth will be natural and 9
safe. Though gathering new energy, an idea should
injure none of its useful surroundings, in the travail of
spiritual birth. It cannot have within it a single 12
element of error, and should remove properly whatever
is offensive. Then would the new idea, conceived and
born of Truth and Love, be clad in white garments. 15
Its beginning will be meek, its growth sturdy, and its
maturity undecaying. When this new birth takes place,
the Christian Science infant is born of the Spirit, and 18
can cause the mother no more suffering. Thus will it
always be, when Truth is allowed to fulfil her perfect
work. 21

To decide quickly as to the proper treatment of error
—whether it be manifested in forms of sickness, sin,
or death — is the first step towards destroying ^{Unhesitating} 24
it. Our Master treated it through Mind. He ^{decision.}
never enjoined obedience to the laws of nature, if by
that is meant laws of matter, nor did he use drugs. 27
There is a law of God applicable to healing, and it is
a spiritual law instead of material. The sick are not
healed by inanimate matter or drugs, as they believe 30
they are. Such seeming medical effect or action is of
mental procurement.

1 It has been said to the author: "The world is bene-
 fitted by you, but it feels your influence without seeing
 3 ^{Seclusion of} you. Why do you not make yourself more
 the author. widely known?" Could her friends know how
 little time the author has had in which to make herself
 6 outwardly known, except through her laborious publica-
 tions, — and how much time and toil are still required to
 establish the stately operations of Christian Science, —
 9 they would understand why she is so secluded. Others
 could not take her place, even if willing to do so. She
 has therefore remained unseen at her post, working for
 12 the generations to come, never looking for a present
 reward.

In founding a pathological system of Christianity, she
 15 has labored to expound divine Principle, not to exalt per-
 sonality. The weapons of bigotry, ignorance,
 18 <sup>Pure mo-
 tives and
 faithfulness.</sup> envy, and hatred instruct the honest heart,
 and they fall before it. "The hireling fleeth,
 because he is an hireling, and careth not for the sheep."
 He who would gain popularity or temporary advantages
 21 by adulterating Christian Science, and so making it void,
 deceives himself and imposes on mankind. Falsity has
 no foundation, it dies of its own weakness. Neither
 24 dishonesty nor ignorance ever founded, nor can ever
 succeed in perverting, a scientific system of ethics,
 hygiene, and Christ's Christianity.

CHAPTER XIV.

RECAPITULATION.

For precept must be upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little. — ISAIAH.

THIS chapter is from the first edition of the author's 1
class-book, copyrighted in 1870. After much
labor, and increased spiritual understanding, I revised 3
that treatise for this volume in 1875. Absolute Chris-
tian Science pervades its statements, and elucidates
scientific metaphysics. The Science of healing is demon- 6
strated on a divine basis.

QUESTIONS AND ANSWERS.

Question. — What is God? 9

Answer. — God is divine Principle, supreme incorpo-
real Being, Mind, Spirit, Soul, Life, Truth, Love.

Question. — Are these terms synonymous? 12

Answer. — They are. They refer to one absolute God,
and nothing else. They are also intended to express
the nature, essence, and wholeness of Deity. The attri- 15
butes of God are justice, mercy, wisdom, goodness, and
so on.

Question. — Is there more than one Principle? 18

Answer. — There is not. Principle is divine, one Life,

1 human illusions. If Soul sinned, it would be mortal;
 for sin is mortality's self, inasmuch as it kills itself.
 3 Error must be mortal, being the antipode of Truth, if
 Truth is immortal. Because Soul is immortal, Soul cannot
 sin, for sin is not the eternal verity of being.

6 *Question.* — What is the scientific statement of being?

Answer. — There is no life, truth, intelligence, nor
 substance in matter. All is infinite Mind and its infinite
 9 manifestation, for God is All in all. Spirit is immortal
 Truth; matter is mortal error. Spirit is the real and
 eternal; matter is the unreal and temporal. Spirit is
 12 God, and man is His image and likeness; hence, man is
 spiritual and not material.

Question. — What is substance?

15 *Answer.* — That only which is eternal, and incapable
 of discord and decay. Truth, Life, and Love are sub-
 stance, as the Scriptures use this word in
 18 Spiritual
synonyms. such a text as this, from Hebrews: "The
 substance of things hoped for, the evidence of things
 not seen." Spirit — the synonym of Mind, Soul, or
 21 God — is substance; that is, the only real substance.
 The spiritual universe, including man, is a compound,
 yet individual, idea, reflecting the divine substance of
 24 Spirit.

Question. — What is Life?

Answer. — Life is divine Principle, Mind, Soul, Spirit,
 without beginning and without end. Eternity,
 27 Eternity
of Life. not time, expresses the thought of Life, and
 time is no part of eternity. One ceases when the other

is recognized. One is finite; the other is forever infinite. 1
 Life is neither in nor of matter. What is termed mat-
 ter is unknown to Spirit, which involves in itself all 3
 substance and is Life eternal. Matter is a human con-
 cept. Life is divine Mind. Life is not limited. Death
 and finiteness are unknown to Life. If Life ever had a 6
 beginning, it would also have an ending.

Question. — What is intelligence?

Answer. — Intelligence is omniscience, omnipresence, 9
 and omnipotence. It is the infinite Mind, the triune
 Principle, — or Life, Truth, and Love, — called God.

Question. — What is Mind? 12

Answer. — The only exterminator of error is the great
 truth that God, good, is the only Mind; and that the
 supposititious opposite of Mind — called *devil*, ^{True sense of} 15
 or evil — is not Mind, is not truth, but error ^{infinitude.}
 without intelligence or truth. There can be but one
 Mind, because there is but one God; and if we claimed 18
 no other, and accepted no other, sin would be unknown.
 We can have but one Mind, if that one is infinite. We
 bury the sense of infinitude, when we admit, although 21
 God is infinite, that evil has a place in this infinity:
 for it could have no place — where all space is filled with
 God — except in Him. 24

We lose the high signification of omnipotence, when
 admitting that God, or good, is omnipotent, and has
 all-power, yet that there is another power. ^{There is} 27
 named *evil*. This belief that there is more ^{error}
 than one mind is as pernicious to divine theology as
 are ancient mythology and pagan history. When one 30

1 Father, even God, the whole family of man would be
 brethren; and with one Mind, and that God, or good,
 3 the brotherhood of man would consist of Love and Truth,
 and have unity of Principle and spiritual power, which
 constitute divine Science. The existence of more than
 6 one mind was the basic error of idolatry, which assumed
 the loss of spiritual power, — the loss of the spiritual
 presence of Life as infinite Truth, without an opposite
 9 error, — and the loss of Love as ever present and
 universal.

Divine Science explains the abstract statement that
 12 there is one Mind only, by the following self-evident
 proposition. If God, or good, is real, then
 15 The divine
standard of
perfection. evil, the opposite of God, is unreal. Then
 evil can only seem real, by giving reality to
 the unreal. The children of God have but one Mind.
 How can good lapse into evil, when God, the Mind of
 18 man never sins? The standard of perfection was origi-
 nally God and man. Has God taken down His own
 standard, and has man fallen?

21 God is the creator of man; and the divine Principle
 of man remaining perfect, His idea, or reflection, — man,
 24 Indestructible
relationship. remains perfect. Man is the expression of
 God's being. If ever there was a moment
 when man expressed not this perfection, he could not
 have expressed God; and there would have been a time
 27 when Deity was unexpressed, without entity. If man
 has lost perfection, he has lost his perfect Principle,
 the divine Mind. If man ever existed without this
 30 Principle, or Mind, then his existence was a myth.

The relations of God and man, divine Principle and
 its idea, are indestructible in Science; and Science

knows no lapse from or return to harmony, but holds 1
the divine order, or spiritual law, to have remained
unchanged in its eternal history, wherein God, and 3
all that He creates, are perfect and eternal.

The opposite of Truth, — named *error*, — the opposite
of Science, and the evidence before the five corpo- 6
real senses, afford no evidence of the grand ^{Celestial}
facts of being; even as these so-called senses ^{evidence.}
receive no intimation of the earth's motions or the Sci- 9
ence of astronomy, but yield assent thereto on the basis
of natural science.

The facts of divine Science should be admitted, 12
although the evidence thereof is not supported by evil,
by matter, or by material sense: because the evidence
that God and man coexist, is fully sustained by spir- 15
itual sense. Man is and forever was God's reflection.
God is infinite, therefore ever present, and there is no
other power or presence; hence the spirituality of the 18
universe, including man, is the only fact of creation.
“Let God be true, but every [material] man a liar.”

Question. — Are doctrines and creeds a benefit to 21
man?

Answer. — The author subscribed to an orthodox
creed in early youth, and tried to adhere to it, until she 24
caught the first gleam of that which inter-
prets God as above mortal view. This sense ^{The test of}
rebuked human beliefs, and gave the spiritual import 27
of all that proceeds from the divine Mind, expressed
through Science. Since then her highest creed has been
divine Science, which, reduced to human apprehension, 30
she has named Christian Science. This Science teaches

1 man that God is the only Life, and this Life is Truth
and Love; that God is to be adored, understood, and
3 demonstrated; that divine Truth casts out human error
and heals the sick.

The way which leads to Christian Science is straight
6 and narrow. God has set his signet to this Science,
making it coordinate with all that is real, and
God's law destroys evil. with that only which is harmonious and eter-
9 nal. Sickness, sin, and death, being inharmonious, do
not originate in God, nor belong to His government.
His law, rightly understood, destroys them. Jesus fur-
12 nished proofs of these statements.

Question. — What is error?

Answer. — Error is a supposition that pleasure and
15 pain — that intelligence, substance, life — are existent
in matter. Error is neither Mind, nor one of
Evanescent materiality. its faculties. Mind is Truth. Error is its
18 opposite, a belief without understanding. Error is un-
real because untrue, — that which seemeth to be, and is
not. If error were true, its truth would be error, and
21 through this we should still lose the standard of Truth.

Question. — Is there no sin?

Answer. — All reality is in God and His creation, har-
24 monious and eternal. That which He created was good,
and He made all that was made. Therefore
Unrealities that seem real. the only reality of sin, sickness, or death is
27 the awful fact that unrealities seem real to human be-
lief, until God strips off their disguise. They are not
true, because God is Truth, and they are not of Him.
30 We learn in Christian Science that all inharmony of

mortal mind or body is erroneous; and error is illusion 1
possessing neither reality nor identity, though seeming
to be real and identical with Truth. 3

The Science of Mind disposes of all evil. Truth, God,
is not the father of error. Sin, sickness, and death are
to be classified as effects of error. Christ 6
came to save sinners. The God-principle is ^{Christ the}
^{ideal Truth.}
omnipresent and omnipotent. He is everywhere, and
nothing apart from Him is present or has power. Christ 9
is the ideal Truth, that comes to heal sickness and sin,
through Christian Science, which attributes all power to
God. Jesus is the name of the man who has presented, 12
more than all other men, this idea of God, for he came
healing the sick and the sinful, and destroying the power
of death. Jesus is the human man, and Christ the divine 15
ideal; hence the duality of Jesus the Christ.

In an age of ecclesiastical despotism, Jesus introduced
the teaching and practice of Christianity, affording proof 18
of its Truth and Love; but to reach his ex-
ample, — and test its unerring Science accord- ^{Jesus not}
^{God.}
ing to his rule, by healing sickness, sin, and death, — a 21
better understanding of God is required, as being the
divine Principle, Love, rather than the personality of
the man Jesus. 24

Jesus established what he said by demonstration, thus
making his acts of higher importance than his words.
He demonstrated what he taught. This is 27
the Science of Christianity. Jesus proved the ^{Jesus not}
^{understood.}
Principle to be divine, which heals the sick and casts out
error. Few however, except his students, understood in 30
the least his teachings, and their glorious proofs, —
namely, that Life, Truth, and Love (the Principle of

1 this unacknowledged Science) destroy all error, evil,
disease, and death.

3 The reception accorded to Truth in the early Christian
era is repeated to-day. Whoever introduces the Science

6 <sup>Miracles
rejected.</sup> of Christianity will be scoffed at, and scourged
with worse cords than those which cut the
flesh. To the ignorant age in which it first appears,
Science seems a mistake. Hence the misinterpretation
9 and consequent maltreatment which it receives. Chris-
tian marvels (and *marvel* is the simple meaning of the
Greek word rendered *miracle* in the New Testament)
12 will be misunderstood and misused by many, until the
glorious Principle of these marvels is gained.

If sin, sickness, and death are as real as Life, Truth,
15 and Love, then they must all be from the same source,

18 <sup>Divine
fulfilment.</sup> God being their author. Now Jesus came
to destroy sin, sickness, and death; yet the
Scriptures aver, "I am not come to destroy, but to
fulfil." Is it possible, then, to believe that the evils
which he lived to destroy are real, or the offspring of
21 the divine will?

Despite the hallowing influence of Truth in the de-
struction of error, must error still be immortal? Truth

24 <sup>Truth des-
troys falsity.</sup> spares all that is true. If evil is real, Truth
must make it so; but error, not Truth, is the
author of the unreal, for the unreal vanishes, while all
27 that is real is eternal. The apostle says that the mis-
sion of Christ was "to destroy the works of the devil."
Truth destroys falsity and error, for light and darkness
30 cannot dwell together. Light extinguishes the dark-
ness, and the Scripture declares, "there is no night
there." To Truth there is no error; all is Truth. To

Spirit there is no matter; all is Spirit, divine Principle 1
and His idea.

Question. — What is man? 3

Answer. — Man is not matter, — made up of brains,
blood, bones, and other material elements. The Scrip-
tures inform us that man was made in the Fleshly fac- 6
image and likeness of God. Matter is not tors unreal.
that likeness. The reflection of Spirit cannot be so
unlike Spirit. Man is spiritual and perfect; and be- 9
cause of this, he must be so understood in Christian
Science. Man is the idea of divine Principle, not phy-
sique. He is the compound idea of God, including all 12
right ideas; the generic term for all that reflects God's
image and likeness; the conscious identity of being, as
found in Science, where man is the reflection of God, or 15
Mind, and therefore is eternal; that which has no sepa-
rate mind from God; that which has not a single quality
underived from Deity; that which possesses no life, in- 18
telligence, or creative power of his own, but reflects
spiritually all that belongs to his Maker.

And God said: "Let us make man in our image, after 21
our likeness; and let them have dominion over the fish
of the sea, and over the fowl of the air, and over the
cattle, and over all the earth, and over every creeping 24
thing that creepeth upon the earth."

Man is incapable of sin, sickness, and death, inasmuch
as he derives his essence from God, and possesses not a 27
single original, or underived, power. Hence Man un- 28
the real man cannot depart from holiness; fallen.
nor can God, by whom man was evolved, engender the 30
capacity or freedom to sin. A mortal sinner is not

1 God's man, for the offspring of God cannot be evil.
 Mortals are the counterfeits of immortals. They are the
 3 children of the wicked one, or the one evil, which declares
 that man begins as a material embryo. In divine Science,
 God and the real man are inseparable, as Principle and
 6 its idea.

Error, urged to its final limits, will be self-destroyed.
 It will cease to claim that soul is in body, that life and
 9 ^{Mortals are not immortals.} intelligence are in matter, and that this mat-
 ter is man. God is the Principle of man, and
 man is the idea of God. Hence man is not mortal nor
 12 material. Mortals will disappear, and immortals, or the
 children of God, will appear as the only and eternal
 verities of man. Mortals are not fallen children of God.
 15 They never had a perfect state of being, which may sub-
 sequently be regained. They were, from the beginning
 of mortal history, conceived in sin and brought forth in
 18 iniquity. Mortality is finally swallowed up in immor-
 tality. Sin, sickness, and death must disappear, to give
 place to the facts which belong to immortal man.

21 Learn this, O mortal, and earnestly seek the spiritual
 status of man, which is outside of all material selfhood.

Remember that the Scriptures say of mortal
 24 ^{Imperishable identity.} man: "As for man, his days are as grass: as
 a flower of the field, so he flourisheth. For the wind
 passeth over it, and it is gone; and the place thereof
 27 shall know it no more."

When speaking of God's children, not the children of
 men, Jesus said, "The kingdom of God is within you;"
 30 ^{The kingdom within.} that is, Truth and Love reign in the real man,
 showing that man in His image is unfallen
 and eternal. Jesus beheld in Science the perfect man,

who appeared to him, where sinning mortal man appears 1
to mortals. In this perfect man the Saviour saw God's
own likeness, and this correct view of man healed the 3
sick. Thus Jesus taught that the kingdom of God is
intact, universal, and man is pure, and holy. Man is not
a material habitation for Spirit; he is himself spiritual. 6
Soul, being Spirit, is seen in nothing imperfect, or
material.

Whatever is material is mortal. To the five corporeal 9
senses, man appears to be matter and mind united; but
Christian Science reveals him as the idea of
God, and declares the corporeal senses to be ^{Material} 12
mortal and erring illusions. Divine Science ^{body never}
shows it to be impossible that a material body, though ^{God's idea.}
interwoven with matter's highest stratum, mortal mind, 15
should be man, the genuine and perfect man, — the im-
mortal idea of being, indestructible and eternal. Were
it otherwise, man would be annihilated. 18

Question. — What are body and Soul?

Answer. — Identity is the reflection of Spirit, in mul-
tiformous forms of this living Principle. A material 21
body with a soul inside of it is a mortal ^{Reflection}
belief, "dust to dust." Soul is the sub- ^{of Spirit.}
stance, Life, and intelligence of man, individualized, 24
but not in matter, and can never be reflected in any-
thing inferior to Spirit.

Man is the expression of God, Soul. The Indians 27
caught some glimpses of the underlying reality,
as when they called a certain beautiful lake ^{Man insep-}
"the smile of the Great Spirit." Separated ^{arable from}
from man, who expresses Soul, Spirit would be a ^{Spirit.} 20

1 nonentity. Man, divorced from Spirit, would lose his
 entity ; but there is, there can be, no such division, for
 3 man is coexistent with God, and God is Spirit.

What evidence have you of Soul or immortality within
 mortality ? Even according to the teachings of natural
 6 A vacant science, man has never beheld Spirit, or Soul,
 domicile. leaving a body or entering it. What evidence
 is there in support of such a theory of indwelling spirit,
 9 except the evidence of mortal belief ? What would be
 thought of the declaration that a house was inhabited,
 and by a certain kind of persons, when no such people
 12 were ever seen to go in or come out, or were even visible
 through the windows ? Who can see a soul in the body ?

Question. — Do not brains think and nerves feel ? and
 15 is there no intelligence in matter ?

Answer. — No, not if God be true, and mortal man a
 liar. The assertion is erroneous, that there can be pain
 18 Harmonious or pleasure in matter. That body is most
 functions. harmonious in which the discharge of its nat-
 ural functions is least noticeable. How can intelligence
 21 dwell in matter when matter is non-intelligent, and brain-
 lobes cannot think ? Matter cannot perform the functions
 of Mind. Error says, “ I am man ; ” but this belief is mor-
 24 tal and far from actual. From beginning to end what-
 ever is mortal is composed of material human beliefs, and
 of nothing else. Only that is real which reflects God.
 27 Man is not in matter, nor of it. He is the image and
 likeness, the idea, or reflection, of Spirit ; and Spirit can-
 not be reflected by matter, mortality, or sin.
 30 Immortal *Mortal man* is really a self-contradictory
 birthright. phrase, for man is not mortal, “ neither indeed can be,”

but immortal. If a child is the offspring of physical 1
sense, and not of Soul, it must have a material, not a
spiritual origin. With what truth, then, could the Scrip- 3
tural rejoicing be uttered by any mother, "I have gotten
a man from the Lord"? On the contrary, if aught comes
from God, it cannot be mortal and material; it must be 6
immortal and spiritual.

Matter is neither self-existent, nor a product of Spirit.
An image of mortal thought, reflected on the retina, is all 9
the eye beholds. Matter cannot, of itself, see,
feel, hear, taste, or smell. It is not self-cog- ^{Matter's}
nizant, — cannot feel itself, see itself, or un- ^{supposed}
derstand itself. Take away mortal mind, which consti- ^{selfhood.} 12
tutes matter's supposed selfhood, and matter can take
no cognizance of matter. Does ever that which we 15
call dead see, hear, feel, or use any of the physical
senses?

"In the beginning God created the heaven and the 18
earth. And the earth was without form, and void; and
darkness was upon the face of the deep." ^{Chaos and}
(Genesis i. 1, 2.) In the vast forever, in the ^{darkness.} 21
Science and Truth of being, the only facts are Spirit and
its innumerable creations. Darkness and chaos are the
imaginary opposites of light, understanding, and eternal 24
harmony, and are the elements of nothingness, or matter,
in other words, mortal mind.

We admit that black is not a color, because it reflects 27
no light. So evil should be denied identity or power,
because it has none of the divine hues. Paul ^{Spiritual}
says: "For the invisible things of Him, from ^{reflection.} 30
the creation of the world, are clearly seen, being under-
stood by the things that are made." (Romans i. 20.)

1 When the substance of Spirit appears in Christian
 Science, the nothingness of matter is recognized. Where
 3 the Spirit of God is, and there is no place where God is
 not, evil becomes nothing, — the opposite of the some-
 thing of Spirit. If there is no spiritual reflection, then
 6 there remains only the darkness of vacuity, and not a
 trace of heavenly tints.

Nerves are parts of a belief that there is sensation in
 9 matter, whereas matter is devoid of sensation. Con-
 sciousness, as well as action, is governed by
Harmony from Spirit. Mind, — is in God, the origin and governor of
 12 all that Science reveals. Material sense has its realm
 apart from Science, in the unreal. Harmonious action
 proceeds from Spirit, God. Inharmony has no Principle.
 15 Its action is erroneous, and presupposes man to be in
 matter. It makes matter the cause as well as the effect
 of intelligence, or Soul, thus attempting to separate
 18 Mind from God.

Man is not God, and God is not man. Again, God,
 or good, could never make men capable of sin. It is
 21 **Evil non-existent.** the opposite of good — that is, evil — which
 seems to make men capable of wrong. Hence,
 evil is but an illusion, and error has no real basis. It
 24 is a false belief. God is not the author of evil. The
 supposititious parent of evil is a lie.

The Bible declares: "All things were made by Him
 27 [the divine Word]; and without Him was not anything
 made that was made." This is the eternal
Vapor and nothingness. verity of divine Science. If sin, sickness, and
 30 death were understood as nothingness, they would disap-
 pear. As vapor which melts before the sun, evil would
 vanish before the reality of good. One must hide the

other. How important, then, to choose good as the 1
 reality! Man is tributary to God, Spirit, and to nothing
 else. God's being is infinity, freedom, harmony, and 3
 boundless bliss. "Where the Spirit of the Lord is,
 there is liberty." Like the archpriests of yore, man is
 free "to enter into the holiest," — the realm of God. 6

Material sense never helps mortals to understand
 Spirit, God. Through spiritual sense only, man compre-
 hends and loves Deity. The various contra- ^{The fruit} 9
 dictions of the Science of Mind, by the material ^{forbidden.}
 senses, do not change the unseen Truth, which remains
 forever intact. The forbidden fruit of knowledge, against 12
 which wisdom warned man, is the testimony of matter,
 declaring existence to be at the mercy of death, and
 good and evil to be capable of commingling. This is the 15
 significance of the Scripture concerning this "tree of the
 knowledge of good and evil," — this growth of material
 belief, whereof it was said: "In the day that thou eatest 18
 thereof thou shalt surely die." Human hypotheses
 first assume the reality of sickness, sin, and death; and
 then assume the necessity of these evils, because of their 21
 admitted actuality. These human verdicts are the pro-
 curers of all discord.

If Soul sins, it must be mortal. Sin has the elements 24
 of self-destruction. It cannot sustain itself. If sin is
 supported, God must uphold it; and this is ^{Sense and}
 impossible, since Truth cannot support error. ^{pure Soul.} 27
 Soul is the divine Principle of man, and never sins.
 Hence the immortality of Soul. In Science we learn
 it is material sense, not Soul, which sins; and it will 30
 be found that it is the sense of sin which is lost, and
 not a sinful soul. When reading the Scriptures, the

- 1 substitution of the word *sense* for *soul*, gives the exact meaning in a majority of cases.
- 3 Human thought has adulterated the meaning of the word *soul*, through the hypothesis that soul is both an evil and a good intelligence, resident in mat-
- 6 Soul defined. ter. The proper use of the word *soul* can always be gained by substituting the word *God*, where the deific meaning is required. In other cases, use the
- 9 word *sense*, and you have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical
- 12 with sense or sensation.

Question. — Is it important to understand these explanations, in order to heal the sick?

- 15 *Answer.* — It is, since Christ is “the way,” and the Truth casting out all error. Jesus called himself “the
- 18 Sonship of Jesus. Son of man,” but not the son of Joseph. As woman is but a species of the genera, he was
- literally the Son of Man. Jesus was the highest human concept of the perfect man. He was inseparable from
- 21 Christ, the Messiah, — the divine idea of God, outside the flesh. This enabled him to demonstrate his control over matter. Angels announced to the Wisemen of old
- 24 this dual appearing, and they whisper it, through faith, to the hungry heart in every age.

Sickness is part of the error which Truth casts out.

27 Error will not expel error. Christian Science is the law of Truth, which heals the sick on the basis of

Sickness erroneous. the one Mind, or God. It can heal in no other

30 way, since the human, mortal mind is not a healer, but creates the belief in disease.

Here comes in the question, How do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another. True healing transcendent.

We classify disease as error, which nothing but Truth, or Mind, can heal; and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing. In order to heal by Science, you must not be ignorant of its moral and spiritual demands, nor disobey them. Moral ignorance, or sin, affects your demonstration, and hinders its approach to the standard in Christian Science.

After the author's sacred discovery, she affixed the name "Science" to Christianity, the name "error" to corporeal sense, and the name "substance" to Mind. Science has called the world to battle over this issue and its demonstration, healing the sick, destroying error, and revealing the universal harmony. To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed its spirit, if not the absolute letter.

Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, wrestling with material observations alone, this Science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking people. And Christian Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works through the divine name and nature. One must fulfil one's mission without timidity or dissimulation, for, to be well done, the work must be done unselfishly.

1 Christianity will never be based on a divine Principle,
 and so found to be unerring, until its absolute Science is
 8 reached. When this is accomplished, neither pride, preju-
 dice, bigotry, nor envy can wash away its foundation,
 for it is built upon the rock, Christ.

6 *Question.* — Does Christian Science, or metaphysical
 healing, include medication, hygiene, mesmerism, hypno-
 tism, theosophy, or mediumship?

9 *Answer.* — Not one of them is included in it. The
 supposed laws of matter yield to the law of Mind, in
 divine Science. What are termed natural
 12 **Mindless** science and material laws are the objective
methods. states of mortal mind. The physical universe expresses
 the conscious and unconscious thoughts of mortals.
 15 Physical force and mortal mind are one. Drugs and
 hygiene oppose the supremacy of the divine Mind.
 Drugs and inert matter are unconscious, mindless. Cer-
 18 tain results, supposed to proceed from them, are really
 caused by that faith in them which the false human
 consciousness is educated to feel.

21 Mesmerism is mortal, material illusion. Animal mag-
 netism is the voluntary or involuntary action of error in
 all its forms, and is the human antipode of
 24 **Animal mag-** divine Science. Science must triumph over
netism error. material sense, and Truth over error, thus putting an
 end to the hypotheses involved in all false theories and
 27 practices.

Question. — Is not materiality the concomitant of
 spirituality, and is not material sense a necessary pre-
 30 liminary to the understanding and expression of Spirit?

Answer. — If error is necessary to define or reveal 1
 Truth, the answer is Yes ; but not otherwise. *Material*
sense is an absurd phrase, for matter has no 8
 sensation. Science declares that Mind sees, Error only
 ephemeral.
 hears, feels, speaks, and not matter. Whatever contra-
 dicts this statement is the false sense, which ever betrays 6
 mortals into sickness, sin, and death. If the unimport-
 tant and evil appear, only soon to disappear because of
 their uselessness or their iniquity, then these ephemeral 9
 views of error ought to be obliterated by Truth. Why
 malign Christian Science, for instructing mortals how
 to make sin, disease, and death appear more and more 12
 unreal ?

Emerge gently from matter into Spirit. Think not
 to thwart the spiritual ultimate of all things ; but come 15
 naturally into Spirit, through better health and Scientific
 translations.
 morals, and as the result of spiritual growth.
 Not death, but the understanding of Life, makes man 18
 immortal. The belief that life can be in matter, or
 soul in body, and that man springs from dust or from
 an egg, is the result of the mortal error which Christ, or 21
 Truth, destroys, — by fulfilling the spiritual law of being,
 wherein man is perfect, even as the “ Father which is
 in heaven is perfect.” If thought yields its dominion 24
 to other powers, it cannot outline in the body its own
 beautiful images, but effaces them, and delineates foreign
 agents, called disease and sin. 27

The heathen gods of mythology controlled war and ag-
 riculture as much as nerves control sensation, or muscles
 measure strength. To say that strength can 30
 be in matter, is like saying the power can be Material
 beliefs.
 in the lever. The notion of any life or intelligence

1 in matter is without foundation in fact, and you can
 have no faith in falsehood when you have learned its
 3 true nature.

Suppose one accident happens to the eye, another
 to the ear, and so on, until every corporeal sense is
 6 **Sense ver-** quenched. What is man's remedy? To die,
 sus Soul. that he may regain these senses? Even then
 he must gain spiritual understanding and spiritual sense,
 9 in order to possess immortal consciousness. Earth's pre-
 paratory school must be improved to the utmost. Really,
 man never dies. The belief that he dies will not establish
 12 his scientific harmony. Death is not the result of Truth,
 but of error, and one error will not correct another.

Jesus proved, by the prints of the nails, that his body
 15 was the same immediately after death as before. If
 Death death restores sight, sound, and strength to
 an error. man, then death is not an enemy but a better
 18 friend than Life. Alas for the blindness of belief, which
 makes harmony conditional upon death and matter, yet
 supposes Mind unable to produce harmony! So long as
 21 this error of belief remains, mortals will continue mortal
 in belief, subject to chance and change.

Sight, hearing, — all the spiritual senses of man, —
 24 are eternal. They cannot be lost. Their reality and
 Permanent immortality are in Spirit and understanding,
 sensibility. not in matter. Hence their permanence. If
 27 this were not so, man would be speedily annihilated.
 If the five corporeal senses were the medium through
 which to understand God, then palsy, blindness, and
 30 deafness would place man in a terrible situation, where
 he would be like those "having no hope, and without
 God in the world;" but, as a matter of fact, these

calamities often drive mortals to seek and find a higher 1
sense of happiness and existence.

Life is deathless. Life is the origin and ultimate of 3
man, never attainable through death, but gained by
walking in the pathway of Truth, both before
and after that which is called death. There ^{Exercise}
is more Christianity in seeing and hearing ^{of Mind-}
spiritually than materially. There is more Science in ^{faculties.} 6
the perpetual exercise of the Mind-faculties than in their 9
loss. Lost they cannot be, while Mind remains. The
apprehension of this gave sight to the blind and hearing
to the deaf centuries ago, and will repeat the wonder. 12

Question. — You speak of belief. Who or what is it
that believes?

Answer. — Spirit is all-knowing; this precludes the 15
need of believing. Matter cannot believe, but Mind un-
derstands. The body cannot believe. The ^{Understanding}
believer and belief are one, and are mortal. ^{versus belief.} 18
Christian evidence is founded on Science, or demon-
strable Truth, flowing from immortal Mind; and there
is really no such thing as *mortal* mind. Mere belief is 21
blindness, without Principle wherefrom to explain the
reason of its hope. The belief is erroneous that life is
sentient and intelligent matter. 24

The Apostle James said, "Show me thy faith without
thy works, and I will show thee my faith by my works."
The understanding that Life is God, Spirit, lengthens 27
our days by strengthening our trust in the deathless
reality of Life, its almightiness and immortality.

This faith relies upon an understood Principle. This 30
Principle makes whole the diseased, and brings out the

1 enduring and harmonious phases of things. The result
 of our teachings is their sufficient confirmation. When,
 3 **Confirmation** on the strength of these instructions, you
 by healing. are able to banish a severe malady, the cure
 shows that you understand this teaching, and get the
 6 blessing of Truth.

The Hebrew and Greek words, often translated *belief*,
 differ somewhat in meaning from that conveyed by the
 9 **Belief and** English verb *believe*, and so their derivatives
 firm trust. have more the significance of faith, under-
 standing, trust, constancy, firmness. Hence the Scrip-
 12 tures often appear, in our common version, to approve
 and endorse belief, when they mean to enforce the ne-
 cessity of understanding.

15 *Question.* — Do the five corporeal senses constitute
 man ?

Answer. — Christian Science sustains, with immortal
 18 proof, the impossibility of any material sense, and defines
 All faculties these so-called senses as *mortal beliefs*, whose
 from Mind. testimony can neither be true of man nor of
 21 his Maker. The corporeal senses can take no cognizance
 of spiritual reality and immortality. Nerves have no
 more sensation, apart from what belief bestows upon
 24 them, than the fibres of a plant. Mind alone possesses
 all faculties, perception and comprehension; therefore
 mental endowments are not at the mercy of organization
 27 and decomposition. Otherwise the very worms could
 unfashion man. If it were possible for the real senses
 of man to be injured, Soul could reproduce them in
 30 all their perfection; but they cannot be disturbed or
 destroyed, since they exist as immortal Mind, not matter.

The less mind there is manifested in matter, the 1
 better. When the unthinking lobster loses his claw, it
 grows again. If the Science of Life were ^{Possibilities} 8
 understood, it would be found that the senses ^{of Life.}
 of Mind are never lost, and that matter has no sensation.
 Then the human limb would be replaced as readily as 6
 the lobster's claw, — not with an artificial limb, but with
 the genuine one. Any hypothesis which supposes life
 to be in matter, is an educated belief. In infancy this 9
 belief is not equal to guiding the hand to the mouth;
 and as existence goes on, this belief goes out and yields
 to the reality of everlasting Life. 12

Corporeal sense defrauds, lies, cheats, — will break all
 the commands of the Mosaic Decalogue, to meet its own
 demands. How then can this sense be the ^{Decalogue} 15
 channel of blessings or of understanding to ^{disregarded.}
 man? How can man, reflecting God, be dependent on
 such material senses for knowing, hearing, seeing? Who 18
 dare say that the senses of man can be at one time the
 medium for serving sin, and at another for communion
 with God? An affirmative reply would contradict the 21
 Scripture, for the same fountain sendeth not forth sweet
 waters and bitter.

The corporeal senses are the only source of evil or 24
 error. Christian Science shows them to be false; since
 matter has no sensation, and no organic con-
 struction can give it hearing and sight, or ^{Organic con-} 27
 make it the medium of Mind. Outside the ^{struction}
 material sense of things, all is harmony. A wrong sense ^{valueless.}
 of God, man, and creation is *non-sense*, or want of sense. 30
 Mortal belief would have the material senses sometimes
 good and sometimes bad. It assures mortals that there

1 is real pleasure in sin ; but the grand truths of Christian Science dispute this error.

3 Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul.

6 Will-power
an animal
propensity.

Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will—blind, stubborn, and head-
9 long — cooperates with appetite and passion. Thence arises its evil. Thence also comes its final powerlessness, since all power belongs to God, good.

12 The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of

15 Theories
helpless.

Truth. Human theories are helpless to make man harmonious or immortal; since he is so already, according to Christian Science. Our only need is to find this out, and reduce to practice the divine

18 Principle of original man.

“Quench not the Spirit. Despise not prophesyings.”

Human belief — or knowledge gained from the so-called
21 material senses — would, by fair logic, annihilate man, along with the dissolving elements of clay. The scientifically Christian explanations of the
24 nature and origin of man destroy all material sense with immortal testimony. This gives place to the spiritual sense of being which can be obtained from no other
27 source.

Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either
30 oblivion or nothingness, as illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and

30 Sleep and
illusion.

swimming, when he is on dry land. Needle-thrusts 1
will not hurt him. A delicious perfume will seem in-
tolerable. Animal magnetism thus uncovers material 3
sense, and shows it to be a belief without actual founda-
tion. Change the belief, and the sensation changes.
Destroy a belief, and the sensation disappears. 6

Material man is made up of involuntary and volun-
tary error, of a negative right and a positive wrong,
— the latter calling itself right. Spiritual 9
man is never wrong. He is the likeness of Man linked
with Spirit.
his Maker. Matter cannot connect mortals with the
true origin and facts of being, in which all must end. 12
It is only by acknowledging the supremacy of Spirit,
which annuls the claims of matter, that mortals can lay
off mortality, and find the indissoluble spiritual link 15
which establishes man forever in the divine likeness,
inseparable from his creator.

The belief that matter and mind are one, that matter 18
is awake at one time and asleep at another, sometimes
presenting no appearance of mind, this be- Material man
as a dream. 21
lief culminates in another belief, — namely,
that man dies. Science reveals material man as a dream
at all times, and as never the real being. The dream or
belief goes on, while our eyes are closed or open. In 24
sleep, memory and consciousness are lost from the body,
whence they wander whither they will, with their own
apparently separate embodiment. 27

Awake, we dream of the pains and pleasures of matter.
Who will say, even though not understanding
Christian Science, that this dream — rather Spiritual ex-
istence the
one fact. 30
than the dreamer — may not be mortal man?
Who can rationally say otherwise, when the dream

1 leaves mortal man intact in body and thought, but the
 so-called dreamer is unconscious? For right reasoning
 3 there should be but one fact before the thought,
 namely, spiritual existence. Really there is no other
 existence, since Life cannot be united to its opposite,
 6 mortality.

Being is holiness, harmony, immortality. It is already
 proved that a knowledge of this, even in small degree,
 9 ^{Mind one} will uplift the physical and moral standard of
^{and all.} mortals, will increase longevity, will purify
 and elevate character. Thus progress finally destroys all
 12 error, and brings immortality to light. We know that
 a statement proved to be good must be correct. New
 thoughts are constantly obtaining the floor. These two
 15 opposite theories — that all is matter, or that all is
 Mind — will dispute the ground, until one is acknowl-
 edged to be the victor. Discussing his campaign,
 18 General Grant said: "I propose to fight it out on this
 line, if it takes all summer." Science says: All is
 Mind and Mind's idea. You must fight it out on this
 21 line. Matter can afford you no aid.

The notion that mind and matter commingle, in the
 human illusion as to sin, sickness, and death, must even-
 24 ^{Scientific} tually submit to the Science of Mind, which
^{ultimatum.} denies this notion. *God is Mind, and God*
is All; hence all is Mind. On this statement rests the
 27 Science of being; and its Principle is divine, demon-
 strating harmony and immortality.

The conservative theory, so long believed, is that there
 30 are two factors, matter and mind, uniting on some im-
 possible basis. This theory would keep truth and error
 always at war. Victory would perch on neither banner.

On the other hand, Christian Science speedily shows 1
 Truth to be triumphant. To corporeal sense the sun
 appears to rise and set, and the earth to stand still; but Science contradicts this, and ex- 3
 plains the solar system as working on a different plan. Victory
for Truth.
 All the evidences of physical sense, or of the knowledge 6
 obtained thereby, must yield to Science, to the immortal
 sense of things.

Question. — Will you explain sickness, and show how 9
 it is to be healed?

Answer. — The method of Christian Science Mind-
 healing is touched upon in a previous chapter entitled 12
 Christian Science Practice. A full answer to Mental
preparation.
 the above question involves teaching, which
 enables the healer to demonstrate the Principle and rule 15
 of Christian Science or metaphysical healing.

Mind must be found superior to all the beliefs of the
 five corporeal senses, and able to destroy all ills, Sick- 18
 ness is a belief, to be annihilated by the divine Mind des-
troys all ills.
 Mind. Disease is an experience of mortal
 mind. It is fear made manifest on the body. Divine 21
 Science takes away this physical sense of discord, just
 as it removes a sense of moral or mental inharmony.
 That man is material, and that matter suffers, — these 24
 propositions can only seem perfectly real and natural in
 dreams. Every sense of soul in matter is but a dream,
 and not the reality of being. 27

If Jesus could waken Lazarus from the dream of
 death, this proves that the Christ can improve on a lost
 sense. Who shall dare to doubt this consummate test 30
 of the power and willingness of divine Mind to hold man

1 forever intact, in a perfect state, and to govern his entire
 action? Jesus said, "Destroy this temple [body], and
 3 in three days I [Mind] will raise it up;" and so he did,
 for tired humanity's reassurance.

Is it not a species of infidelity, to believe that so great
 6 a work as the Messiah's was done for himself, — or for
 Inexhaustible divine Love. God, who needed no help from Jesus' ex-
 ample, to preserve the eternal harmony? But
 9 mortals did need this help, and he pointed the way for
 them. Divine Love always has met, and always will
 meet, every human need. It is not well to imagine that
 12 Jesus demonstrated the divine power to heal only for a
 select number, or for a limited period of time; since to
 all mankind, and in every hour, Deity supplies all good.
 15 The miracle of divine grace is no miracle to Love.
 Jesus demonstrated the inability of corporeality, as well
 as the infinite ability of Spirit, thus helping
 18 Reason and Science. feeble human sense to flee from its own con-
 victions, and seek safety in divine Science. Reason,
 rightly directed, serves to correct the errors of corporeal
 21 sense; but while the spell of belief remains unbroken,
 sin, sickness, and death will seem real (even as the ex-
 periences of the sleeping dream seem real) until the
 24 Science of man's eternal harmony breaks this illusion
 with its own unbroken reality.

Which of these two testimonies concerning man are
 27 you ready to accept? One is the mortal evidence,
 changing, dying, unreal. The other is the eternal and
 real testimony, bearing Truth's signet, its lap piled high
 30 with immortal fruits.

Our Master cast out devils and healed the sick. It
 should be said of his followers also, that they cast evil

out of themselves and others, and heal the sick. God 1
will heal the sick through man, whenever man is
governed by God. Truth casts out error Followers 3
now, as surely as it did eighteen centuries ago. of Jesus.
All of Truth is not understood; hence its healing power
is not fully demonstrated. 6

If sickness is true, or the idea of Truth, you cannot
destroy it, and it would be absurd to attempt it. Then
classify sickness and error as our Master did, Destruction 9
when he spoke of the woman, "whom Satan of all evil.
hath bound;" and find a sovereign antidote for error,
in the life-giving power of Truth acting on human belief, 12
a power which opens the prison doors to such as are
bound, and sets the captive free physically and morally. *

When the illusion of sickness or sin tempts you, cling 15
steadfastly to God and His idea. Allow nothing but His
likeness to abide in your thought. Let neither Steadfast and
fear nor doubt overshadow your clear sense calm trust. 18
and calm trust, that the recognition of life harmonious
— as Life eternally is — can destroy any painful sense
of, or belief in, that which Life is not. Let Christian 21
Science instead of corporeal sense, support your under-
standing of being, and this understanding will supplant
error with Truth, replace mortality with immortality and 24
silence discord with harmony.

Question. — How can I progress most rapidly in the
understanding of Christian Science? 27

Answer. — Study thoroughly the letter, and imbibe the
Spirit. Adhere to its divine Principle, and Rudiments
follow its behests, abiding steadfastly in wis- and growth. 30
dom, Truth, and Love. In the Science of Mind, you will

1 soon ascertain that error cannot destroy error. You will
 also learn that in Science there is no transfer of mental
 3 suggestions from one mortal to another; for there is but
 one Mind, and this omnipotent Mind is reflected and
 governs the entire universe. You will learn that in
 6 Christian Science the first duty is to obey one God, to
 have one Mind, and to love one another.

That Life is God we all must learn. Ask yourself:
 9 Am I living the life that approaches the supreme
 good? Am I demonstrating the healing
 Condition of progress. power of Truth and Love? If so, then
 12 the way will grow brighter "unto the perfect day."

Your fruits will prove what the understanding of
 • God brings to man. Hold perpetually this thought, —
 15 that it is the spiritual idea, the Holy Ghost or Christ,
 which enables you to demonstrate, with scientific cer-
 tainty, the rule of healing, based upon its divine Prin-
 18 ciple, Love, underlying, overlying, and encompassing all
 true being.

"The sting of death is sin; and the strength of sin is
 21 the law," — the law of mortal belief, at war with the
 facts of immortal Life, — even with the spiri-
 Triumph over death. tual law which says to the grave, "Where is
 24 thy victory?" but "when this corruptible shall have
 put on incorruption, and this mortal shall have put on
 immortality, then shall be brought to pass the saying
 27 that is written, death is swallowed up in victory."

Question. — Have Christian Scientists any religious
 creed?

30 *Answer.* — They have not, if by the term we mean
 doctrinal beliefs. The following is a brief exposition of

the important points, or religious tenets, of Christian Science: — 1

1. As adherents of Truth, we take the inspired Word 3
of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and
infinite God; — we acknowledge one Christ — His Son 6
Christ Jesus; the Holy Ghost or divine Comforter;
and man as His image and likeness.

3. We acknowledge God's forgiveness of sin in the 9
destruction of sin, and the spiritual understanding that
evil is unreal, hence not eternal. But the belief in sin
is punished, so long as it lasts. 12

4. We acknowledge Jesus' atonement as the evi-
dence of divine, efficacious Love, unfolding man's unity
with God through Christ Jesus the Wayshower. 15

5. We acknowledge that man is saved through Christ,
through Truth, Life, and Love as demonstrated by the
Galilean Prophet in the healing of the sick and the over- 18
coming of sin and death. Also, that the crucifixion of
Jesus and his resurrection served to elevate faith and
understanding to perceive eternal Life — the allness of 21
Spirit and the nothingness of matter.

6. We solemnly promise to strive, watch, and pray
for that Mind to be in us which was also in Christ 24
Jesus; to love one another; and to be meek, merciful,
just, and pure.

KEY TO THE SCRIPTURES.

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

CHAPTER XV.

GENESIS.

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known to them.—
EXODUS.

All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men.—
JOHN.

SCIENTIFIC interpretation of the Scriptures prop- 1
erly begins with the beginning of the Old Testa-
ment, — chiefly because the spiritual import ^{Spiritual in- 3}
of the Word, in its earliest articulations, ^{terpretation.}
often seems so smothered by the immediate context as
to require explication; whereas the New Testament nar- 6
ratives are clearer, and come nearer the heart. Jesus
illuminates them, showing the poverty of mortal existence,
but richly recompensing human want and woe with 9
spiritual gain. The incarnation of Truth, that amplifi-
cation of wonder and glory which angels only could
whisper, and God illustrated in light and harmony, is con- 12
sonant with ever-present Love. So-called mystery and
miracle, which subserve the end of natural goodness, are
explained by that Love for whose rest the weary ones 15
sigh, when needing something more native to their im-
mortal cravings than the history of perpetual evil.

- 1 A second necessity for beginning with Genesis is this, —
 that the living and real prelude of the elder Scriptures
 3 **Spiritual** is so brief that it would almost seem, from the
overture. preponderance of unreality in the whole nar-
 rative, as if reality did not predominate over the unreal,
 6 the light side over the dark, the straight line of Spirit
 over the mortal deviations and inverted images of the
 creator and His creation.
- 9 Spiritually followed, the book of Genesis is the history
 of the untrue image of God, named a sinful mortal. This
 12 **Deflection** deflection of being, rightly viewed, serves to
of being. suggest the proper reflection of God, and the
 spiritual actuality of man, as given in the first chapter
 of Genesis. When the crude forms of human thought
 15 take on higher symbols and significations, the scientifi-
 cally Christian views of the universe will appear, illumi-
 nating time with the glory of eternity.
- 18 In the following exegesis, each text is followed by
 its spiritual interpretation, according to the teachings
 of Christian Science.

21

EXEGESIS.

Genesis i. 1. In the beginning God created the heaven
 and the earth.

- 24 The infinite hath no beginning. This word *beginning*
 is employed to signify *the only*, — that is, the eternal
 verity and unity of God and man, including
 27 **Ideas and** the universe. The creative Principle — Life,
identities. Truth, and Love — is God. The universe reflects Him.
 There is but one creator and one creation. This crea-

tion consists of the unfolding of spiritual ideas and their 1
identities, which are embraced in the infinite Mind, and
forever reflected. These ideas range from the infinites- 3
imal to infinity, and the highest ideas are the sons
and daughters of God.

Genesis i. 2. And the earth was without form, and void; 6
and darkness was upon the face of the deep. And the
Spirit of God moved upon the face of the waters.

The divine Principle and idea constitute spiritual 9
harmony, — heaven and eternity. In the universe of
Truth, matter is unknown. No supposition ^{Spiritual}
of error enters there. Divine Science, the ^{harmony.} 12
Word of God, saith to the darkness upon the face of
error, “God is All-in-all;” and the light of ever-present
Love illumines the universe. Hence the eternal wonder, 15
— that infinite space is peopled with God’s ideas, reflect-
ing Him in countless spiritual forms.

Genesis i. 3. And God said, Let there be light: and 18
there was light.

Immortal and divine Mind presents the idea of God:
first, in light; *second*, in reflection; *third*, in spiritual 21
and immortal forms of beauty and goodness; ^{Mind's idea}
but this Mind creates no element or symbol of ^{faultless.}
discord and decay. God creates neither erring thought, 24
mortal life, mutable truth, nor variable love.

Genesis i. 4. And God saw the light, that it was good: 27
and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony,

1 from which emanates the true idea, is never reflected by
aught but the good.

8 *Genesis* i. 5. And God called the light Day, and the
darkness He called Night. And the evening and the morn-
ing were the first day.

6 All questions as to the Divine creation, being both
spiritual and material, are answered in this passage ; for
9 Light preced-
ing the sun. though solar beams are not yet included in
the record of creation, yet there is light.
This light is not from the sun, nor from volcanic
flames, but it is the revelation of Truth and spiritual
12 ideas. This also shows that there is no place where
God's light is not seen, since Truth, Life, and Love
fill immensity and are ever present. Was not this a
15 revelation instead of a creation?

The successive appearing of God's ideas is repre-
sented as taking place on so many *evenings* and *morn-*
18 Evenings and
mornings. *ings*, — words which indicate, in the absence
of solar time, spiritually clearer views of Him,
not implied by material darkness and dawn. Here we
21 have the explanation of another Scripture, that "one
day is with the Lord as a thousand years." The rays
of infinite Truth, when gathered into the focus of ideas,
24 bring light instantaneously ; whereas a thousand years
of human doctrines, hypotheses, and vague conjectures
emit no such effulgence.

27 Did infinite Mind create matter, and call it *light* ?
Spirit is light ; and the opposite of Spirit is matter,
30 Spirit versus
darkness. darkness, even as darkness is the opposite of
light. Material sense is nothing but a
supposition of the absence of Spirit. No solar rays or

planetary revolutions form the day of Spirit. Mind 1
makes its own record; but mortal mind, sin, disease, and
death have no record in the first chapter of Genesis. 3

Genesis i. 6. And God said, Let there be a firmament in
the midst of the waters, and let it divide the waters from
the waters. 6

Spiritual understanding is the firmament, whereby
human conception distinguishes between Truth and
error. The divine Mind, not matter, creates ^{Spiritual} 9
all identities; and they are forms of thought, ^{firmament.}
the ideas of Spirit apparent to Mind only, never to
mindless matter, or the so-called material senses. 12

Genesis i. 7. And God made the firmament, and divided
the waters which were under the firmament from the waters
which were above the firmament: and it was so. 15

Spirit imparts the understanding which leads into all
truth. The Psalmist saith: "The Lord on high is
mightier than the noise of many waters, yea, ^{Understand-} 18
than the mighty waves of the sea." Spiritual ^{ing imparted.}
sight is the discernment of spiritual good. Understand-
ing is the line of demarcation between the real and 21
unreal. It brings the things of Truth, Life, and Love
into a demonstration, which gives the divine sense
and spiritual signification of all things in Christian 24
Science.

This understanding is not intellectual, is not the re-
sult of scholarly attainments; it is the spirit- ^{Original} 27
ual fact of things brought to light. God's ^{reflected.}
ideas reflect the immortal, unerring, and infinite. Mortal,
erring, and finite are human beliefs, which appportion to 30

1 themselves the task of distinguishing between the false
 and the true. Objects utterly unlike their original do
 3 not reflect that original. Therefore matter cannot be
 the reflection of Spirit and it has no real entity. Under-
 standing is a quality of God, a quality which separates
 6 Christian Science from supposition, — which makes
 Truth final.

Genesis i. 8. And God called the firmament Heaven.
 9 And the evening and the morning were the second day.

Spirit unites understanding to eternal harmony
 through divine Science. The calm and exalted thought
 12 **Exalted** is spiritual understanding, and is at peace; and
 thought. the dawn of ideas goes on, forming each suc-
 cessive stage of progress.

15 *Genesis* i. 9. And God said, Let the waters under the
 heaven be gathered together unto one place, and let the dry
 land appear: and it was so.

18 Spirit gathers unformed thoughts into their proper
 Unfolding channels. God, Spirit, unfolds these thoughts,
 of thoughts. even as He opens the petals of a rose, to send
 21 forth their fragrance.

Genesis i. 10. And God called the dry land Earth; and
 the gathering together of the waters called He Seas: and
 24 God saw that it was good.

Here the human concept and divine idea seem con-
 fused by the translator, but they are not so in the scien-
 27 **Spirit names** tifically Christian meaning of the text. Upon
 and blesses. Adam devolves the pleasurable task of finding
 names for all material things; but Adam has not yet

appeared in the narrative. In metaphor, the *dry land* 1
 illustrates the absolute formations instituted by Mind,
 while *water* symbolizes its elements. Spirit duly feeds 3
 and clothes every object, as it appears in the line of
 spiritual creation, so that it may express the fatherhood
 and motherhood of God. Spirit names and blesses all. 6
 Without spiritual natures particularly defined, all things
 would be alike, and creation full of nameless children,
 —wanderers from the parent Mind, strangers in a 9
 tangled wilderness.

Genesis i. 11. And God said, Let the earth bring forth
 grass, the herb yielding seed, and the fruit tree yielding 12
 fruit after his kind, whose seed is in itself, upon the earth:
 and it was so.

The universe of Spirit reflects the creative power of 15
 the divine Principle, or Life, which reproduces the mul-
 titudinous forms of Mind, and governs the ^{Divine}
 multiplication of ideas. The tree or herb ^{propagation.} 18
 does not yield fruit because of any propagating power
 of its own, but because it reflects the Mind which in-
 cludes all. The material world reflects the so-called 21
 mortal mind, even as the spiritual creation reflects im-
 mortal Mind.

Infinite Mind creates and governs all, from the mental 24
 molecule to infinity. This divine Principle of all ex-
 presses Science and art throughout His crea-
 tion; and the only immortality of man and <sup>Ever-appear-
ing-creation.</sup> 27
 the universe is in the divine Mind. Creation is ever
 appearing, and must ever continue to appear, from the
 nature of its inexhaustible source. Mortal sense inverts 30
 this appearing, and calls ideas material. Thus misinter-

1 preted, the divine idea falls to the level of human or ma-
 terial belief, called mortal man. The seed is in itself,
 3 only as Mind is All and reproduces all. Mind is the
 multiplier, and Mind's infinite idea, man and the uni-
 verse, is the product. The only intelligence or sub-
 6 stance of a thought, a seed, or a flower is God, the
 creator of it. Mind is the Soul of all, and Life, Truth,
 and Love constitute the intelligence which governs all.

9 *Genesis* i. 12. And the earth brought forth grass, and
 herb yielding seed after his kind, and the tree yielding fruit,
 whose seed was in itself, after his kind: and God saw that
 12 it was good.

God determines the gender of His own ideas. Gen-
 der consists of Mind, not matter. The seed within itself
 15 Mind's pure
thought. is the pure thought emanating from divine
 Mind. The feminine gender is not yet ex-
 pressed in the text. *Gender* means simply *kind*, or *sort*,
 18 and does not necessarily refer to either masculinity or
 femineity; for the word is not confined to sexuality, and
 grammars always recognize a neuter gender, neither male
 21 nor female. The divine Mind — that is, the intelligence
 of production, whereof spiritual ideas are the expression
 — names the female gender last, in the ascending order
 24 of creation. The intelligent individual idea, be it male
 or female, unfolds the infinitude of Love, as it rises from
 the lesser to the greater.

27 *Genesis* i. 13. And the evening and the morning were
 the third day.

The third stage in the order of Christian Science is an
 30 important one to the human mind, whose indistinct and

thronging thoughts are advancing towards the light of 1
 spiritual understanding. This period corresponds to the
 resurrection, when Spirit is seen to be the ^{Rising to} 3
 Life of all, and the deathless Life, or Mind, ^{the light.}
 is seen to be dependent upon no organization whatever.
 Our Master reappeared to his students; to their appre- 6
 hension he rose from the grave on the third day of his
 ascending thought, and so presented to them the certain
 sense of eternal Life. 9

Genesis i. 14. And God said, Let there be lights in the
 firmament of the heaven, to divide the day from the night;
 and let them be for signs, and for seasons, and for days, 12
 and years.

Spirit creates no other than heavenly, or celestial,
 bodies, but the stellar universe is no more celestial than 15
 our earth. This text gives the idea of the ^{Rarefaction}
 rarefaction of thought, as it ascends higher. ^{of thought.}
 God forms and peoples the universe. The light of 18
 spiritual understanding gives gleams of the infinite
 only, as nebulae indicate the immensity of space.

So-called mineral, vegetable, and animal substances 21
 are no more contingent on time or material structure
 now than they were when "the morning stars ^{Divine nature}
 sang together." Mind made the "plant of ^{appearing.} 24
 the field before it was in the earth." The periods of
 spiritual understanding are the days and seasons of
 Mind's creation, wherein beauty, sublimity, purity, and 27
 holiness — yea, the divine nature — appear in man and
 the universe, never to disappear.

Knowing the Science of creation, wherein all is Mind 30
 and its ideas, Jesus rebuked the material thought of his

1 fellow-countrymen: "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

3 **Spiritual ideas** How much more should we seek to apprehend
 apprehended. the spiritual ideas of God, than to dwell on
 the objects of sense! To discern the rhythm of Spirit,
 6 and to be holy, thought must be purely spiritual.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it
 9 was so.

Truth and Love enlighten the understanding, in whose
 "light shall we see light;" and this illumination is re-
 12 flected spiritually by all who walk in the light, and turn
 away from the false sense of darkness.

Genesis i. 16. And God made two great lights; the greater
 15 light to rule the day, and the lesser light to rule the night:
 He made the stars also.

The sun is a metaphorical representation of Soul out-
 18 side the body, as giving existence and intelligence to the
 Geology universe. Love alone can impart the limitless
 a failure. idea of infinite Mind. Geology has never ex-
 21 plained the earth's formations. It cannot explain them.
 There is no allusion to solar light until time had been
 already divided into evening and morning; and no al-
 24 lusion to fluids until after the record of the formation of
 minerals and vegetables.

This shows that light is a symbol of Life, Truth, and
 27 Love, instead of a vitalizing property of matter. Science
 Spiritual reveals only one Mind, shining by its own
 subdivision. light, and governing the universe, including
 30 man, in perfect harmony. This Mind forms ideas, sub-

divides and radiates their borrowed light; and so ex- 1
plains the Scripture phrase, "whose seed is in itself."
Thus God's ideas, man and the universe, "multiply and 3
replenish the earth." Thus the divine Mind supports
the sublimity and magnitude of spiritual creation.

Genesis i. 17, 18. And God set them in the firmament of 6
the heaven, to give light upon the earth, and to rule over
the day and over the night, and to divide the light from the
darkness: and God saw that it was good. 9

God is revealed only as infinite, in divine Science,
which is the seal of Deity and has the impress of heaven.
Mind gives light to our mortal sense of the sun, and scatters the darkness which fleeth 12
away. In the eternal Mind there is no night, — no sor-
row, pain, or sin. 15

Genesis i. 19. And the evening and the morning were the
fourth day.

The changing glow and full effulgence of God's infi- 18
nite ideas mark the periods of progress.

Genesis i. 20. And God said, Let the waters bring forth
abundantly the moving creature that hath life, and fowl 21
that may fly above the earth in the open firmament of
heaven.

To mortal mind, the universe is liquid, solid, and aëri- 24
form. Spiritually interpreted, rocks and mountains
stand for solid and grand ideas. Animals and 27
mortals metaphorically present the gradation ^{Soaring} aspirations.
of mortal thought, rising in the scale of intelligence,
taking form in masculine, feminine, or neuter gender.
The fowls which fly above the earth, in the open firma- 30

1 ment of heaven, correspond to aspirations soaring beyond
 and above corporeality, to the understanding of the
 3 incorporeal and divine Principle, Love.

Genesis i. 21. And God created great whales, and every
 living creature that moveth, which the waters brought forth
 6 abundantly, after their kind, and every winged fowl after
 his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,
 9 and also by holy thoughts, winged with Love. These
 Seraphic angels of His presence, which have the holiest
 symbols. charge, abound in the spiritual atmosphere of
 12 Mind, and consequently reproduce their own character-
 istics. Their individual forms we know not; but we
 know their natures are allied to God's nature; and
 15 spiritual blessings, thus typified, are the externalized yet
 subjective states of faith and spiritual understanding.

Genesis i. 22. And God blessed them, saying, Be
 18 fruitful, and multiply, and fill the waters in the seas; and
 let fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and
 21 perfect ideas. From the infinite elements of the one
 Multiplication Mind emanate all forms, colors, and qualities;
 of pure ideas. and these are mental, both primarily and
 24 secondarily. Their spiritual nature is discerned only
 through the spiritual senses. Mortal mind inverts the
 true likeness, and confers animal names and natures
 27 upon its own misconceptions. Ignorant of the origin
 and operations of mortal mind, — that is, of itself, —
 this so-called mind puts forth its own qualities, and
 30 claims God as their author; albeit God is ignorant of

the existence of both this mortal mentality and its claim, 1
for the latter usurps the deific prerogatives, and is an
attempted infringement on infinity. 3

Genesis i. 23. And the evening and the morning were
the fifth day.

Advancing spiritual steps, in the teeming universe of 6
Mind, lead on to spiritual spheres and exalted ideas. To
material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; <sup>Spiritual
spheres.</sup> 9
but anon the veil is lifted, and the scene shifts into light.
Time is not yet measured in the record by solar revolutions, and the motions and reflections of deific power 12
cannot be apprehended until divine Science becomes the
interpreter.

Genesis i. 24. And God said, Let the earth bring forth 15
the living creature after his kind, cattle, and creeping thing,
and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all 18
thoughts, which are as eternal as the Mind <sup>Continuity
of thoughts.</sup> conceiving them; but the intelligence, existence, and continuity of each thought remain in God, 21
the divinely creative Principle thereof.

Genesis i. 25. And God made the beast of the earth
after his kind, and cattle after their kind, and everything 24
that creepeth upon the earth after his kind: and God saw
that it was good.

God inspires all forms of spiritual thought. His 27
thoughts are spiritual realities. Mortal mind — being
non-existent, and consequently not within the range of

1 immortal existence — could not, by simulating deific
 power, invert the divine thoughts, and afterwards re-
 3 God's
thoughts
are spiritual
realities. create them upon its own plane; since
 nothing exists beyond the range of all-
 inclusive infinity, wherein and whereof God
 6 is the sole creator. Mind dwells in the realm of Mind,
 joyous in strength. His infinite ideas run and dis-
 port themselves. In humility they climb the heights
 9 of holiness.

Moral courage is “the Lion of the tribe of Juda,” the
 king of the mental realm. Free and fearless he roams
 12 Qualities
of thought. in the forest. Undisturbed he lies in the
 open field, or rests in “green pastures, . . .
 beside the still waters.” In the figurative transmission
 15 from the divine thought to the human, diligence,
 promptness, and perseverance are likened to “the cattle
 upon a thousand hills.” They carry the baggage of stern
 18 resolve, and keep pace with highest purpose. Tender-
 ness accompanies all the might imparted by Spirit.
 The animals created by God are not carnivorous, as
 21 witness the millennial estate pictured by Isaiah:—

The wolf also shall dwell with the lamb,
 And the leopard shall lie down with the kid;
 24 And the calf and the young lion, and the fatling together;
 And a little child shall lead them.

Understanding the control which Love holds over all,
 27 Daniel felt safe in the lions’ den, and Paul proved the
Creatures of
God useful. viper to be harmless. All the creatures of
 God are harmless, useful, indestructible, mov-
 30 ing in the harmony of Science. A realization of this
 grand verity was a source of strength to the ancient

worthies. It supports Christian healing, and enables 1
its possessor to emulate the example of Jesus. "And
God saw that it was good," even His divine reflection. 3

Patience is symbolized by the tireless worm, creeping
slowly over lofty summits, persevering always in its
intent. The serpent of God's creating is The serpent 6
neither subtle nor poisonous, but a wise idea, harmless.
charming in its adroitness; for Love has no elements of
evil or poison to impart. Its ideas are subject to the 9
Mind which formed them, — the power which changeth
the serpent into a rod.

Genesis i. 26. And God said, Let us make man in our 12
image, after our likeness; and let them have dominion over
the fish of the sea, and over the fowl of the air, and over the
cattle, and over all the earth, and over every creeping thing 15
that creepeth upon the earth.

The eternal Elohim has created the universe. The
name Elohim is in the plural; but this plurality of Spirit 18
does not imply more than one God, nor does Elohistic 19
it imply three persons in one. It relates to plurality.
the tri-unity of Life, Truth, and Love. "Let *them* 21
have dominion." Man is the family name for all the
sons and daughters of God. All that God creates
moves in accord with Him, reflecting goodness and 24
power.

Your mirrored reflection is your own image, or like-
ness. If you lift a weight, your reflection does this also. 27
If you speak, the lips of this likeness move in Reflected 28
accord with yours. Now compare man, before likeness.
the mirror, to his divine Principle, God. Call the mirror 30
divine Science, and call man the reflection. Then note

1 how true, according to Christian Science, is the reflection
 to its original. As in the mirror the reflection of your-
 3 self appears, so you, being spiritual, are the reflection
 of God. The substance, Life, intelligence, Truth, and
 Love, which constitute Deity, are reflected by His crea-
 6 tion; and we shall see this true likeness and reflection
 everywhere, when we subordinate the false testimony of
 the corporeal senses to the facts of Spirit.

9 God creates and fashions all things spiritually, after
 His own likeness. Life is reflected in existence, Truth in
 12 ^{Love imparts} truthfulness, God in goodness. Truth imparts
^{beauty.} its own true peace and permanence. Love,
 redolent with unselfishness, bathes all in beauty and
 light. The grass beneath our feet silently exclaims,
 15 "The meek shall inherit the earth." The modest arbu-
 tus, from under the snow, sends her sweet breath to
 heaven. The great rock gives shadow and shelter. The
 18 sunlight glints from the church-dome, glances into the
 prison-cell, glides into the sick-chamber, gilds the hos-
 pital cot, brightens the flower, beautifies the landscape,
 21 blesses the earth. Man, made in His likeness, possesses
 and reflects God's dominion over all the earth. Man as
 coexistent and eternal with God, forever manifests, in
 24 more glorified forms, the infinite Father and Mother.

Genesis i. 27. So God created man in His own image,
 in the image of God created He him; male and female
 27 created He them.

To emphasize this momentous thought, it is repeated
 that God made man in His own image, to
 30 ^{Ideal man} reflect the divine Spirit. It follows that *man*
^{and woman.} is a generic term. Masculine, feminine, and neuter gen-

ders are human concepts. In one of the ancient lan- 1
guages the word for *man* is used also as the synonym of
mind. This definition has been weakened by anthropo- 3
morphism, or a humanization of Deity. The word *an-*
thropomorphic, in such a phrase as "an anthropomorphic
God," is derived from two Greek words, signifying *man* 6
and *form*, and may be defined as a mortally mental at-
tempt to reduce Deity to corporeality. The life-giving
quality of Mind is Spirit, not matter. The ideal man 9
corresponds to creation, to intelligence, and Truth. The
ideal woman corresponds to Life and Love. We have
not as much authority, in divine Science, for considering 12
God masculine, as we have for considering Him femi-
nine, for Love imparts the clearest idea of Deity.

The world believes in many persons; but if God is 15
personal, there is but one person, because there is but
one God. His personality can only be re- ^{Divine}
flected, not transmitted. God has countless ^{personality.} 18
ideas, as sons and daughters; and they all have one
Principle and parentage. The only proper symbol of
God, as person, is Mind's infinite ideal. What is this 21
ideal? Who shall behold it? This ideal is God's own
image, spiritual, infinite. Even eternity can never re-
veal the whole of God, since there is no limit to Mind 24
or its reflections.

Genesis i. 28. And God blessed them, and God said
unto them, Be fruitful, and multiply, and replenish the 27
earth, and subdue it; and have dominion over the fish of
the sea, and over the fowl of the air, and over every living
thing that moveth upon the earth. 30

Divine Love blesses its own ideas, and causes them to

1 fellow-countrymen: "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

3 **Spiritual ideas** How much more should we seek to apprehend
 3 **apprehended.** the spiritual ideas of God, than to dwell on the objects of sense! To discern the rhythm of Spirit,
 6 and to be holy, thought must be purely spiritual.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it
 9 was so.

Truth and Love enlighten the understanding, in whose
 "light shall we see light;" and this illumination is re-
 12 flected spiritually by all who walk in the light, and turn away from the false sense of darkness.

Genesis i. 16. And God made two great lights; the greater
 15 light to rule the day, and the lesser light to rule the night: He made the stars also.

The sun is a metaphorical representation of Soul out-
 18 side the body, as giving existence and intelligence to the universe. Love alone can impart the limitless
 21 **Geology** idea of infinite Mind. Geology has never ex-
 21 **a failure.** plained the earth's formations. It cannot explain them. There is no allusion to solar light until time had been already divided into evening and morning; and no al-
 24 lusion to fluids until after the record of the formation of minerals and vegetables.

This shows that light is a symbol of Life, Truth, and
 27 Love, instead of a vitalizing property of matter. Science reveals only one Mind, shining by its own
 30 **Spiritual** light, and governing the universe, including
 30 **subdivision.** man, in perfect harmony. This Mind forms ideas, sub-

divides and radiates their borrowed light; and so explains the Scripture phrase, "whose seed is in itself." Thus God's ideas, man and the universe, "multiply and replenish the earth." Thus the divine Mind supports the sublimity and magnitude of spiritual creation.

Genesis i. 17, 18. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

God is revealed only as infinite, in divine Science, which is the seal of Deity and has the impress of heaven. Mind gives light to our mortal sense of the sun, and scatters the darkness which fleeth away. In the eternal Mind there is no night, — no sorrow, pain, or sin.

Darkness
scattered.

Genesis i. 19. And the evening and the morning were the fourth day.

The changing glow and full effulgence of God's infinite ideas mark the periods of progress.

Genesis i. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

To mortal mind, the universe is liquid, solid, and æri-form. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender. The fowls which fly above the earth, in the open firma-

Soaring
aspirations.

1 highest and sweetest rest, even from a human stand-
 point, is in holy work.
 3 Unfathomable Mind is expressed. The depth, breadth,
 height, might, majesty, and glory of infinite Love fill all
 space. That is enough! Human language
 6 ^{Love and man}
^{coexistent.} can only repeat an infinitesimal part of what
 exists. The absolute ideal, man, is no more seen nor
 comprehended by mortals, than is his infinite Principle,
 9 Love. They are coexistent and eternal. The nu-
 merals of infinity, called *seven days*, can never be reck-
 oned according to the calendar of time. These days
 12 will appear as mortality disappears; and they will reveal
 eternity, newness of Life, wherein all sense of error
 disappears forever, and thought accepts the infinite
 15 calculus.

Genesis ii. 4, 5. These are the generations of the heavens
 and of the earth when they were created, in the day that the
 18 Lord God [Jehovah] made the earth and the heavens, and
 every plant of the field before it was in the earth, and every
 herb of the field before it grew: for the Lord God [Jehovah]
 21 had not caused it to rain upon the earth, and there was not
 a man to till the ground.

Here is the emphatic declaration that God creates all
 24 through Mind, not through matter; that the plant grows,
 not because of seed or soil, but because growth
 27 ^{Growth is}
^{from Mind.} is the eternal mandate of Mind. Mortal
 thought drops into the ground; but the immortal creat-
 ing thought is from above, not from beneath. Because
 Mind makes all, there is nothing left to be made by a
 30 lower power. Spirit acts through the Science of Mind,
 never causing man to till the ground, but making him

superior to it. Knowledge of this lifts man above the 1
sod, above earth and its environments, to conscious har-
mony and eternal being. 3

Here the inspired record closes its narrative of being
without beginning or end. All that is made is the
work of God, good has created all, and all is 6
good. We leave this brief, glorious history <sup>Spiritual
narrative.</sup>
of spiritual creation (as reported in the first chapter of
Genesis) in the hands of God, not of man, — acknowl- 9
edging His supremacy, omnipotence, and omnipresence,
to-day and forever.

The harmony and immortality of man are intact. We 12
should look away from the opposite supposition, that
man is created materially, and turn our gaze to the
spiritual record of creation, to that which should be 15
engraven on the understanding and heart, with the
point of a diamond and the hand of an angel.

The reader will naturally ask if there is nothing more 18
about creation in the book of Genesis. Indeed there is,
but the continued account is mortal and material.

Genesis ii. 6. But there went up a mist from the earth, 21
and watered the whole face of the ground.

The Science and truth of the divine creation have
been presented in the verses already considered; and 24
now the opposite error, a material view of
creation, is to be set forth. The second chap- <sup>The story
of error.</sup>
ter of Genesis contains a statement of this material 27
view of God and the universe, which is the exact oppo-
site of scientific Truth. The history of error, or matter,
if veritable, would set aside the omnipotence of Spirit; 30,

1 but it is the false history, in contradistinction to the true.

3 The Science of the first record proves the incorrectness of the second, for they are antagonistic. The first

6 ^{The two records.} record assigns all might and government to God, and endows man out of His perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity, 9 and as revolving in an orbit of his own. Existence, separate from divinity, Science regards as impossible.

This second record unmistakably gives the history of 12 error in its externalized forms, called life and intelligence in matter. It records pantheism, as opposed to the supremacy of divine Spirit; but this state of things is 15 declared to be temporary, and this man to be mortal, — dust returning to dust.

In this erroneous theory, matter takes the place of 18 Spirit. It is represented as the life-giving principle of the earth. Spirit is represented as entering ^{Erroneous representation.} matter, in order to create man. God's glowing 21 denunciations of man, when not found in His image, the likeness of Spirit, convince reason, and coincide with revelation, in declaring this material creation false.

24 This latter part of the second chapter of Genesis, wherein Spirit is supposed to cooperate with matter, in constructing the universe — is based on some ^{Hypothetical reversal.} 27 hypothesis of error, for the Scripture just preceding declares God's work to be finished. Do Life, Truth, and Love produce death, error, and hatred? 30 Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unin-

telligent perusal of the subsequent Scriptural account 1
now under comment.

The mist of obscurity evolved by error, because of its 3
material basis, deepens the false claim, and finally de-
clares that God knows error, and that it can ^{Mist, or}
improve His creation. The lie claims to be ^{false claim.} 6
truth, when presenting the exact opposite of Truth.
The creations of matter arise from a mist, or false
claim, — or from mystification, and not from the firma- 9
ment, or understanding, which God erects between the
true and false. In error everything comes from beneath,
not from above. All is material myth, instead of the 12
reflection of Spirit.

It may be worth while here to remark that, according
to the best scholars, there are clear evidences of two 15
distinct documents in the early part of the ^{Distinct}
book of Genesis. One is called the Elohist, ^{documents.}
because the Supreme Being is therein called Elohim. 18
The other document is called the Jehovistic, because
Deity therein is always called Jehovah, — or Lord God,
as our common version translates it. 21

Throughout the first chapter of Genesis, and in three
verses of the second, — in what we understand to be the
spiritually scientific account of creation, — ^{Jehovah,} 24
it is Elohim (God) who creates. From the ^{or Elohim.}
fourth verse of chapter two to chapter five, the creator
is called Jehovah, or the Lord. Later on, the different 27
accounts become more and more closely intertwined, to
the end of chapter twelve, after which the distinction is
not definitely traceable. In the historic parts of the 30
Old Testament it is usually Jehovah who is referred to,
as peculiarly the divine sovereign of the Hebrew people.

1 The idolatry which followed this material mythol-
 ogy is seen in the Phœnician worship of Baal, in the
 3 ^{Gods of the} Moabitish god Chemosh, in the Moloch of
 heathen. the Amorites, in the Hindoo Vishnu, in the
 Greek Aphrodite, and in a thousand other so-called
 6 deities.

It is found among the Israelites also, who constantly
 went after "strange gods." They called the Supreme
 9 ^{Jehovah a} Being by the national name of Jehovah. In
 tribal deity. that name of Jehovah the true idea of God
 seems almost lost. He becomes "a man of war," a
 12 tribal god to be worshipped, — rather than Love, the
 divine Principle to be lived and loved.

Genesis ii. 7. And the Lord God [Jehovah] formed man
 15 of the dust of the ground, and breathed into his nostrils
 the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite
 18 deity, that He should now be called Jehovah? Mind had
 made man, both male and female, with a single
 21 ^{Creation} ^{reversed.} command. How then can a material organ-
 ization become the basis of man? How can the non-
 intelligent become the medium of Mind, and error be
 the enunciator of Truth? Matter is not the reflection
 24 of Spirit, yet God is reflected in all His creation. Is
 this addition to His creation real or unreal? Is it the
 truth? or is it a lie, concerning man and God?

27 It must be the latter, for God presently curses the
 ground. Could Spirit evolve its opposite, matter, and
 give matter ability to sin and suffer? Is Spirit, God,
 30 injected into dust, and eventually ejected at the demand
 of matter? Does Spirit enter dust, and lose therein the

divine nature and omnipotence? Does Mind, God, enter 1
 matter, to become there a mortal sinner, animated by the
 breath of God? The validity of matter is herein opposed, 3
 not the validity of Spirit, or His creations. Man repre-
 sents God; *mankind* represents the Adamic race, and is
 a human, not a divine, creation. 6

The following are some of the equivalents of the term
man, in different languages. In the Saxon, *mankind*,
a woman, *any one*; in the Welsh, *that which* Definitions 9
rises up, — the primary sense being *image*, of man.
form; in the Hebrew, *image*, *similitude*; in the Icelandic,
mind. The following translation is from the Icelandic: 12

And God said, Let us make man after our mind and
 our likeness; and God shaped man after his mind; after
 God's mind shaped He him; and He shaped them male and 15
 female.

In the Gospel of John it is declared that all things
 were made through the Word of God, "and without 18
 Him [the *logos*, or *word*] was not anything made that was made." Everything good or No baneful
 worthy, God made. Whatever is valueless or baneful, 21 creation.
 He did not make. In the Science of Genesis we read,
 that He saw everything which He had made, "and, be-
 hold, it was very good." The corporeal senses declare 24
 otherwise; and the Scriptural record of sin and death
 favors this conclusion, if we give the same heed to the
 history of error as to the records of truth. But this 27
 should not be so. Sin, sickness, and death must be
 deemed as devoid of reality as they are of truth.

Genesis ii. 9. And out of the ground made the Lord God 30
 [Jehovah] to grow every tree that is pleasant to the sight,

1 and good for food ; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil.

3 Now the previous and more scientific record of crea-
 tion declares that He made "every plant of the field
 6 <sup>Contradicting
first creation.</sup> before it was in the earth." This opposite
 declaration, this statement that life issues
 from matter, contradicts the teaching of the first chap-
 9 ter, — namely, that all Life is God. Belief is beneath
 understanding. It involves theories of material hearing,
 sight, touch, taste, and smell, termed the five senses.
 The appetites and passions, sin, sickness, and death,
 12 follow in this train of error, of a belief in intelligent
 matter.

The first mention of evil is in the second chapter of
 15 Genesis, in the legend of the serpent. God pronounced
 good all that He created ; and the Scriptures
 18 <sup>Record of
error.</sup> declare that He created all. The " tree of
 life " stands for the idea of Truth, and the sword which
 guarded it was the type of divine Science. The " tree
 of knowledge " stands for the erroneous doctrine that the
 21 knowledge of evil is as real, hence as God-bestowed, as
 the knowledge of good. Was evil instituted through
 God, Love ? Did He create this fruit-bearer of sin, in
 24 contradiction of the first creation ? This second account
 is a picture of error throughout.

Genesis ii. 15. And the Lord God [Jehovah] took the
 27 man, and put him into the garden of Eden, to dress it and
 to keep it.

The name Eden, according to Cruden, means *pleasure*,
 30 *delight*. In this text Eden stands for the mortal, mate-

rial body. God could not put Mind into matter, or in- 1
finite Spirit into finite form, to dress it and ^{Garden of}
keep it, — to make it beautiful, or cause it to ^{Eden.} 3
live and grow. Man is God's reflection, which needs no
cultivation, but is ever beautiful and complete.

Genesis ii. 16, 17. . And the Lord God [Jehovah] com- 6
manded the man, saying, Of every tree of the garden thou
mayest freely eat: but of the tree of the knowledge of good
and evil, thou shalt not eat of it: for in the day that thou 9
eatest thereof thou shalt surely die.

Here the metaphor represents God, Love, as tempting
man; but the Apostle James says: "God cannot be 12
tempted with evil, neither tempteth He any ^{No temptation}
man." It is true that a knowledge of evil ^{from God.}
would make man mortal. It is plain also that material 15
perception, gathered from the corporeal senses, consti-
tutes evil and mortal knowledge. But is it true that
God, good, made "the tree of life" to be the tree of 18
death to His own creation? Has evil the reality of
good? Evil is unreal because it is a lie, — false in every
statement. 21

Genesis ii. 19. And out of the ground the Lord God
[Jehovah] formed every beast of the field, and every fowl
of the air; and brought them unto Adam to see what he 24
would call them: and whatsoever Adam called every living
creature, that was the name thereof.

Here the lie represents God as repeating creation, but 27
doing so materially, not spiritually, and ask- ^{Creation's}
ing a prospective sinner to help Him. Is the ^{counterfeit.}
Supreme Being retrograding, and is man giving up his 30

1 dignity? Was it requisite that dust should become sen-
 2 tient, for the formation of man, when all being is the
 3 reflection of the eternal Mind, and the text declares that
 He had already created man, both male and female?
 That Adam gave the name and nature of animals is true
 6 of mortal elements and animality, but it cannot be true
 that he was ordered to create man anew, in partnership
 with God; this supposition was Adam's dream.

9 *Genesis ii. 21, 22.* And the Lord God [Jehovah, Yawah]
 caused a deep sleep to fall upon Adam, and he slept: and
 He took one of his ribs, and closed up the flesh instead
 12 thereof; and the rib, which the Lord God [Jehovah] had
 taken from man, made He a woman, and brought her unto
 the man.

15 Here falsity, error, credits Truth, God, with inducing
 a sleep or hypnotic state in Adam, in order to perform
 18 ^{Hypnotic surgery.} a surgical operation on him, and thereby to
 create woman; this is the first record of mag-
 netism. Beginning creation with darkness instead of
 light, — materially rather than spiritually, — error now
 21 simulates the work of Truth, mocking Love, and de-
 claring what great things error hath done. Beholding
 the creations of his own dream, and calling them real
 24 and God-given, Adam — *alias* error — gives them names.
 Afterwards he is supposed to become the basis of the
 creation of woman, and of his own kind, — calling them
 27 *mankind*, that is, a kind of man.

According to this narrative, surgery was first performed
 30 ^{Mental midwifery.} mentally, and without instruments; and this
 may be a useful hint to the medical faculty.
 Later in human history, when the forbidden fruit had

been evilly digested, there came a suggestion of change 1
in the *modus operandi*, — namely, that man should be
born of woman, and not woman again taken from man. 3
It came about, also, that instruments were needed to
assist the birth of mortals. The first system of sug-
gestive obstetrics has changed its character. Another 6
change will come as to the nature and origin of man,
and this will destroy the *dream* of existence, restore
its reality, and so usher in the glorious fact of creation, 9
namely, that both man and woman proceed from God,
and are His eternal children, belonging to no lesser
parent. 12

Genesis iii. 1-3. Now the serpent was more subtle than
any beast of the field which the Lord God [Jehovah] had
made. And he said unto the woman, Yea, hath God said, 15
Ye shall not eat of every tree of the garden? And the
woman said unto the serpent, We may eat of the fruit of
the trees of the garden: but of the fruit of the tree which is 18
in the midst of the garden, God hath said, Ye shall not eat
of it, neither shall ye touch it, lest ye die.

Whence comes a talking, lying serpent, to tempt the 21
children of divine Love? He enters into the metaphor
only as evil. We have nothing in the animal Mythical
serpent. kingdom which represents the species herein 24
described, — a talking serpent, — and should rejoice that
evil, by whatever figure presented, contradicts itself,
and has neither origin nor support in Truth and good; 27
so that we may have faith to fight all its claims as
worthless.

Adam, the synonym for error, stands for a belief of 30
material mind. He begins his reign over man some-

1 what mildly, but increases in falsehood and his days
 3 Error or Adam. become shorter. In this development, the
 divine law of Truth is made manifest by the
 mortality of error.

In divine Science, man is sustained by God, the di-
 6 vine Principle of being. The earth, at His command,
 8 Divine providence. brings forth food for man's use. Knowing
 this, Jesus once said, "Take no thought for
 9 your life, what ye shall eat, or what ye shall drink," —
 presuming not on the prerogative of his creator, but
 recognizing God, the Father and Mother of all, as able
 12 to feed and clothe man, as He doth the lilies.

Genesis iii. 4, 5. And the serpent said unto the woman,
 Ye shall not surely die: for God doth know that in the day
 15 ye eat thereof, then your eyes shall be opened; and ye shall
 be as gods, knowing good and evil.

This myth represents error as always asserting its su-
 18 periority over truth, giving the lie to divine Science,
 20 Error's assumption. and saying, through the material senses: "I
 can open your eyes. I can do what God has
 21 not done for you. Bow down to me, and have another
 god. Only admit that I am real, that sin and sense are
 more pleasant to the eyes than spiritual Life, more to be
 24 desired than Truth, and I shall know you, and you will
 be mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream
 27 has no reality, no intelligence, no mind; therefore the
 dreamer and dream are one, for neither is true
 29 Scriptural allegory. or real. *First*, this narrative supposes that
 something springs from nothing, that matter precedes
 mind. *Second*, it supposes that mind enters matter, and

so matter becomes living, substantial, and intelligent. 1
 The order of this allegory — the belief that everything
 springs from dust, instead of from Deity — has been 8
 maintained in all the subsequent forms of error. This
 is the error, — that mortal man starts from dust, that
 non-intelligence becomes intelligence, that mind and soul 6
 are both right and wrong.

It is well that the upper portions of the brain repre-
 sent the higher moral sentiments, as if hope were ever 9
 prophesying thus: Mind will sometime rise ^{Higher}
 above all material and physical sense, exchang- ^{hope.}
 ing it for spiritual perception, and exchanging human 12
 concepts for the divine consciousness. Then man will
 recognize his God-given dominion and being.

If, in the beginning, man's body originated in non-intel- 15
 ligent dust, and mind was afterwards put into it by the
 creator, why is not this divine order still maintained by
 Him in perpetuating the species? Who will ^{Biological} 18
 say that minerals, vegetables, and animals have ^{inventions.}
 a propagating property of their own? Who dare say,
 either that God is in matter, or that matter exists with- 21
 out God? Has man sought out other creative inven-
 tions, and so changed the method of his Maker?

Which institutes Life, — matter or Mind? Does Life 24
 begin with Mind or with matter? Is Life sustained
 by matter or by Spirit? Certainly not by both, since
 flesh wars against Spirit, and the corporeal senses can 27
 take no cognizance of Spirit. The mythologic theory of
 material life at no point resembles the scientifically
 Christian record of man as created by Mind, in the 30
 image and likeness of God, and having dominion over
 all the earth. Did God at first create one man unaided,

1 that is, Adam, — but afterward require the union of
the two sexes, in order to create the rest of the human
3 family? No! He made and governs all.

All human knowledge and material sense must be
gained from the five corporeal senses. Is this knowledge
6 **Progeny** safe, when eating its first fruits brought death?
cursed. “In the day that thou eatest thereof thou
shalt surely die,” was the prediction in the story under
9 consideration. Adam and his progeny were cursed, not
blessed; and this indicates that the divine Spirit, or
Father, condemns material man and remands him to dust.

12 *Genesis* iii. 9, 10. And the Lord God [Jehovah] called
unto Adam, and said unto him, Where art thou? And he
said, I heard Thy voice in the garden, and I was afraid,
15 because I was naked; and I hid myself.

Knowledge and pleasure, evolved through material
sense, produced the immediate fruits of fear and shame.
18 **Shame the** Ashamed before Truth, error shrank abashed
effect of sin. from the Divine voice calling out to the cor-
poreal senses. Its summons may be thus paraphrased:
21 “Where art thou, man? Is Mind in matter? Is Mind
capable of error as well as Truth, of evil as well as
good, when God is all and He is Mind and there is but
24 one God, hence one Mind?”

Fear was the first manifestation of the error of mate-
rial sense; and thus error began and will end the dream
27 **Fear comes** of matter. In the allegory the body had
of error. been naked, and Adam knew it not; but
now error demands that *mind* shall see and feel through
30 matter, the five senses. The first impression mate-
rial man had of himself was one of nakedness and shame.

Had he lost man's rich inheritance and God's behest, — 1
dominion over all the earth? No! This was never
bestowed on Adam. 3

Genesis iii. 11, 12. And He said, Who told thee that thou
wast naked? Hast thou eaten of the tree, whereof I com-
manded thee that thou shouldst not eat? And the man said, 6
The woman whom Thou gavest to be with me, she gave me
of the tree, and I did eat.

Here there is an attempt to trace all human errors 9
directly or indirectly to God, or good, as if He were the
creator of evil. The allegory shows that the
snake-talker utters the first voluble lie, which <sup>The beguiling
first lie.</sup> 12
beguiles the woman and demoralizes the man. Adam,
alias mortal error, charges God and woman with his own
dereliction, saying, "The woman, whom Thou gavest me, 15
is responsible." According to this belief, the rib, taken
from Adam's side, has grown into an evil mind; named
woman, who aids man to make sinners more rapidly than 18
he could alone. Is this "an help meet for him"?

Materiality, so obnoxious to God, is already found in
the rapid deterioration of the bone and flesh which came 21
from Adam to form Eve. The belief in material life
and intelligence is growing worse at every step; but
error has its suppositional day, and multiplies until the 24
end thereof.

Truth, cross-questioning man as to his knowledge
of error, finds woman the first to confess her fault. 27
She says, "The serpent beguiled me, and I <sup>False
womanhood.</sup>
did eat;" as much as to say, in meek peni-
tence, Neither man nor God shall father my fault. She 30
has already learned this, that corporeal sense is the

1 serpent. Hence she is first to abandon the belief in the material origin of man, and to discern spiritual creation.
 3 This hereafter enables woman to be the mother of Jesus, and to behold at the sepulchre the risen Saviour, — soon to manifest the deathless man of God's creating. This
 6 enables woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man.

9 *Genesis* iii. 14, 15. And the Lord God [Jehovah] said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall
 12 bruise thy head, and thou shalt bruise his heel.

This prophecy has been fulfilled. The Son of the Virgin-mother unfolded the remedy for Adam, or error;
 15 **Spirit and flesh.** and the Apostle Paul explains this warfare between the idea of divine power which Jesus presented, and mythological material intelligence
 18 as opposed to Spirit.

Paul says, in his epistle to the Romans: "The carnal mind is enmity against God; for it is not subject to the
 21 law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of
 24 God dwell in you."

There will hereafter be greater mental opposition to the spiritual and scientific meaning of the Scriptures
 27 **Bruising sin's head.** than has ever been before since the Christian era began. The serpent, material sense, will bite the heel of the woman, will struggle to destroy the
 30 spiritual idea of Love; and the woman, this idea, will bruise his head. The spiritual idea has given the under-

standing a foothold in Christian Science. The seed of 1
Truth and the seed of error, of belief and of understand-
ing, — yea, the seed of Spirit and the seed of matter, — are 3
the wheat and tares which time will separate, the one to
be burned, the other to be garnered into heavenly places.

Genesis iii. 16. Unto the woman He said, I will greatly 6
multiply thy sorrow and thy conception: in sorrow thou
shalt bring forth children; and thy desire shall be to thy
husband, and he shall rule over thee. 9

Divine Science deals its chief blow at the supposed
material foundations of life and intelligence. It dooms
idolatry. A belief in other gods, other crea- Judgment 12
tors, and other creations, must go down be on error.
fore Christian Science. It unveils the results of sin, as
shown in sickness and death. When will man pass 15
through the open gate of Christian Science, into the
heaven of Soul, the heritage of the first born among
men? Truth is indeed "the way." 18

Genesis iii. 17-19. And unto Adam he said, Because
thou hast hearkened unto the voice of thy wife, and hast
eaten of the tree of which I commanded thee, saying, Thou 21
shalt not eat of it: cursed is the ground for thy sake; in
sorrow shalt thou eat of it all the days of thy life: thorns
also and thistles shall it bring forth to thee; and thou shalt 24
eat the herb of the field: in the sweat of thy face shalt thou
eat bread, till thou return unto the ground; for out of it
wast thou taken: for dust thou art, and unto dust shalt 27
thou return.

In the first chapter of Genesis it reads: "And God
called the dry land Earth; and the gathering together of 30

1 the waters called He Seas." In the Apocalypse it is
 written: "And I saw a new heaven and a new earth:
 8 ^{New earth and} for the first heaven and the first earth were
^{no more sea.} passed away; and there was no more sea." In
 St. John's vision, heaven and earth stand for spiritual
 6 ideas; and the sea—as a symbol of tempest-tossed
 human concepts, advancing and receding—is repre-
 sented as having passed away. The divine understand-
 9 ing reigns, is *all*, and there is no other consciousness.

The way of error is awful to contemplate. The illu-
 sion of sin is without hope or God. If man's spiritual
 12 ^{The fall} gravitation and attraction to one Father, in
^{of error.} whom we "live, and move, and have our
 being," should be lost, and man should be governed by
 15 corporeality instead of divine Principle, by body instead
 of Soul, he would be annihilated. Created by flesh
 instead of by Spirit, starting from matter instead of
 18 from God, mortal man would be governed by himself.

The blind leading the blind, both would fall. Pas-
 sions and appetites must end in pain. They are "of
 21 few days, and full of trouble." Their supposed joys are
 cheats. Their narrow limits belittle their gratifications,
 and hedge about their achievements with thorns.

24 Mortal mind accepts the erroneous, material concep-
 tion of life and joy; but the true idea is gained from
 the immortal side. Through toil, struggle,
 27 ^{True} and sorrow, what do mortals attain? They
^{attainment.} give up their belief in perishable life and happiness;
 the mortal and material return to dust, and the immor-
 30 tal is attained.

Genesis iii. 22-24. And the Lord God [Jehovah] said,
 Behold, the man is become as one of us, to know good

| evil: and now, lest he put forth his hand, and take 1
 of the tree of life, and eat, and live forever; therefore
 Lord God [Jehovah] sent him forth from the garden 3
 Eden, to till the ground from whence he was taken.
 He drove out the man: and he placed at the east
 the garden of Eden Cherubims, and a flaming sword 6
 which turned every way, to keep the way of the tree of

A knowledge of evil was never the essence of di- 9
 vinity or manhood. In the first chapter of Genesis,
 God has no local habitation or name. Crea-
 tion is there represented as spiritual, entire, ^{Justice and} recompense. 12
 and good. "Whatsoever a man soweth, that shall he
 also reap." Error excludes itself from harmony. Sin
 brings its own punishment. Truth guards the gateway 15
 to harmony. Error tills its own barren soil, and buries
 itself in the ground, since ground and dust stand for
 nothingness. 18

No one can reasonably doubt that the purpose of this
 allegory — this second account in Genesis — is to depict
 the falsity of error, and its effects. Subse- ^{Inspired} 21
 quent Bible revelation is coordinate with the ^{interpretation.}
 existence of creation as recorded in the first chapter of
 Genesis. Inspired writers interpret the Word spiritually, 24
 whereas the ordinary historian interprets it literally.
 Literally taken, the text is made to appear contradic-
 tory in some places; and divine Love — which gave 27
 us an earth for a possession, and blessed it for his sake —
 is represented as changeable. The literal meaning would
 imply that God withheld from man the opportunity to 30
 improve, lest he should improve it, and become better;
 this is not the nature of God, who is Love always,

1 Love infinitely wise and altogether lovely, who "seeketh not her own."

3 Truth should, and does, drive error out of all selfhood. It is a two-edged sword, to guard and guide.

Spiritual gateway.
6 Truth places the cherub wisdom at the gate of understanding, to note the proper guests.

Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between
9 Truth and error, between the material and spiritual, — the unreal and the real.

The sun, giving light and heat to the earth, is a figure
12 of divine Life and Love, enlightening and sustaining the universe. The "tree of life" is significant of eternal reality or being. "The tree
Contrasted testimony.
15 of knowledge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness, and
18 death have no record in the Elohist introduction of Genesis, wherein God creates the heavens, earth, and man. Until that which contradicts the Truth of being
21 enters into the arena, evil has no history; and it is brought into view only as the unreal, in contradistinction to the real and eternal.

24 *Genesis iv. 1.* And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

27 This account is given, not of immortal man, but of mortal man, and of sin which is temporal. Both having
Erroneous conception.
30 a beginning, must consequently have an end; while the sinless, real man is eternal. Eve's declaration, "I have gotten a man from the Lord," sup-

es God to be the author of sin and sin's progeny. 1
is false sense of existence is fratricidal. In the words
Jesus, it (the devil) is "a murderer from the begin- 3
g." Error begins by reckoning life as separate from
irit, thus sapping the foundations of immortality; as
ife and immortality were something which matter can 6
h give and take away.

What can be the standard of good, of Spirit, of Life,
of Truth, if they produce their opposites, such as evil, 9
tter, error, and death! God could never
part an element of evil, and man possesses Only one
standard.
thing which he has not derived from God. How then 12
man a basis for wrong-doing? Whence does he ob-
n the propensity or power to do evil? Has Spirit re-
ned to matter the government of the universe? 15

The Scriptures declare that God condemned this lie as
man's origin and character, by condemning its symbol,
a serpent, to grovel beneath all the beasts A type of
falsehood. 18
the field. It is false to say that Truth and
or commingle in creation. This falsity is exposed by
r Master, in parable and argument, as self-evidently 21
ong. Disputing these points with the Pharisees, and
guing for the Science of creation, he says: "Do men
her grapes of thorns?" Paul asks: "What commu- 24
on hath light with darkness? And what concord hath
rist with Belial?"

The divine origin of Jesus gave him more than human 27
wer to expound the facts of creation, and demonstrate
e one Mind, which made and governs man Scientific
offspring. 30
d the universe. The Science of creation,
conspicuous in the birth of Jesus, inspired his wisest
d least-understood sayings, and was the basis of his

1 marvellous demonstrations. Jesus was the offspring of
 Spirit, and his existence shows that Spirit creates neither
 3 a wicked nor a mortal man, lapsing into sin, sickness, and
 death.

In Isaiah we read: "I make peace, and create evil. I
 6 the Lord do all these things;" but he referred to divine
 law, as stirring up the belief in evil to its
 Cleansing upheaval. utmost,—when bringing it to the surface, and
 9 reducing it to the common denominator, nothingness.
 The muddy river-bed must be stirred, in order to be
 purified. In moral chemicalization, when the symptoms
 12 of evil, illusion, are aggravated, we may think, in our
 ignorance, that the Lord hath wrought an evil; but
 we ought to know that God's law only uncovers so-
 15 called sin and its effects, that He may annihilate all
 sense of sin.

Science renders "unto Cæsar the things which are Cæ-
 18 sar's; and unto God the things that are God's." It says
 to the human sense of sin, sickness, and death,
 Allegiance to Spirit. "God never made you, and you are a false
 21 sense which hath no knowledge of God." The Hebrew
 allegory, representing error as assuming a divine char-
 acter, is to teach mortals never to believe a lie.

24 *Genesis* iv. 3, 4. Cain brought of the fruit of the ground
 an offering unto the Lord [Jehovah]. And Abel, he also
 brought of the firstlings of his flock, and of the fat thereof.

27 Cain is the type of mortal and material man, con-
 ceived in sin and "shapen in iniquity," he was not the
 type of Truth and Love. Material in origin
 Spiritual and material. and sense, he brings a material offering to
 30 God. Abel takes his offering from the firstlings of the

flock. A lamb is a more animate form of existence, and 1
more nearly resembles a mind-offering, than does Cain's
fruit. Jealous of his brother's gift, Cain seeks Abel's 3
life, instead of making his own gift a higher tribute to
the Most High.

Genesis iv. 4, 5. And the Lord [Jehovah] had respect 6
unto Abel, and to his offering: but unto Cain, and to his
offering, He had not respect.

Had God more respect for the homage bestowed 9
through a gentle animal, than for the worship expressed
by Cain's fruit? No; but the lamb was a more spiritual
type of even the human concept of Love than the herbs 12
of the ground could be.

Genesis iv. 8. Cain rose up against Abel his brother,
and slew him. 15

The erroneous belief that life, substance, and intelli-
gence can be material, ruptures the brotherhood of man
at the very outset. 18

Genesis iv. 9. And the Lord [Jehovah] said unto Cain,
Where is Abel thy brother? And he said, I know not:
Am I my brother's keeper? 21

Here the serpentine lie invents new forms. It usurps
Divine power at first. It is supposed to say, ^{Brotherhood}
in the first instance, "Ye shall be as gods." ^{repudiated.} 24
Now it repudiates even the human duty of man towards
his brother.

Genesis iv. 10, 11. And He [Jehovah] said, . . . The 27
voice of thy brother's blood crieth unto Me from the ground.
And now art thou cursed from the earth.

1 The belief in material life sins at every step. It in-
 curs Divine displeasure, and would kill Jesus, that it
 3 ^{Murder brings} might be rid of troublesome Truth. Material
 its curse. beliefs would slay the spiritual idea when-
 ever and wherever it appears. Though error hides
 6 behind a lie, and excuses guilt, it cannot forever be
 concealed. Truth, through her eternal laws, unveils
 error. It causes sin to betray itself, and sets upon
 9 error the mark of the beast. The disposition to ex-
 cuse guilt, or to conceal it, is punished. The avoidance
 of justice and the denial of truth tend to perpetuate sin,
 12 invoke crime, jeopardize self-control, and mock Divine
 mercy.

Genesis iv. 15. And the Lord [Jehovah] said unto him,
 15 Therefore whosoever slayeth Cain, vengeance shall be taken
 on him sevenfold. And the Lord [Jehovah] set a mark
 upon Cain, lest any finding him should kill him.

18 "They that take the sword shall perish with the
 sword." Let Truth uncover and destroy error in God's
 own way, and let human justice wait on the
 21 ^{Retribution} divine. Sin shall receive its full penalty,
 and remorse. both for what it is and what it does. Justice marks
 the sinner, and teaches mortals not to remove the
 24 waymarks of God. To enmity's own hell of hatred,
 justice consigns the lie which would murder, in order
 to advance itself.

27 *Genesis* iv. 16. And Cain went out from the presence of
 the Lord [Jehovah], and dwelt in the land of Nod.

The sinful misconception of Life, as something less
 30 than God, falls back upon itself, having no truth

to support it. This error, after reaching the climax 1
of suffering, yields to Truth and returns to dust; but
it is only mortal man, not the real man, ^{Climax of} 8
who is lost. The image of Spirit cannot be ^{suffering.}
effaced, since it is the ideal of Truth, and changes
not, but becomes more beautifully apparent at error's 6
demise.

The material man is shut out by divine Science from
the presence of God, for the five corporeal senses cannot 9
take cognizance of Spirit. They cannot come ^{Dwelling in}
into His presence, and must dwell in dream- ^{dreamland.}
land, until mortals arrive at the understanding that ma- 12
terial life, with all its sin, sickness, and death, is an
illusion, against which divine Science is engaged in a
warfare of extermination. The great verities of exist- 15
ence must not be shut out by falsity.

All error grows out of the evidence before the mate-
rial senses. If man is material, and originates in an 18
egg, who shall say that he is not primarily ^{Man springs}
dust? May not Darwin be right in thinking ^{from Mind.}
that apehood preceded mortal manhood? Minerals and 21
vegetables are found, according to divine Science, to be
the creations of thought, not of matter. Did man, whom
God created with a word, originate in an egg? When 24
Spirit made all, did it leave aught for matter to create?
Ideas of Truth alone are reflected in the myriad mani-
festations of Life; and thus it is seen that man springs 27
solely from Mind. The belief that matter supports life,
would make Life, or God, mortal.

The text, "In the day that the Lord God [Jehovah 30
God] made the earth and the heavens," introduces the

1 record of material creation which followed the spiritual,
 —a creation so wholly apart from God's, that Spirit
 3 **Material** had no participation in it. In His creation
 inception. ideas became productive, obedient to Mind.
 There was no rain, and "not a man to till the ground."
 6 Mind, instead of matter, being the producer, Life was
 self-sustained. Birth, decay, and death arise from the
 material sense of things, not from the spiritual; for in
 9 the latter, Life consisteth not of the things which a man
 eateth. Matter cannot change the eternal fact that man
 exists because God exists, and nothing is new to the
 12 infinite Mind.

In Science, Mind neither produces matter, nor does
 matter produce Mind. No mortal mind has the right
 15 **First evil** or power to create or to destroy. All is in
 suggestion. the hands of the one Mind, even God. The
 first statement about evil, — the first suggestion of
 18 more than the one Mind, is in the fable of the serpent.
 The facts of creation, as previously recorded, include
 nothing of the kind.

21 The serpent is supposed to say, "Ye shall be as gods!"
 but these gods must be evolved from materiality, and be
 the very antipodes of immortal and spiritual
 24 **Material** being. Man is the likeness of Spirit, but a
 personality. material personality is not this likeness. Therefore man,
 in this allegory, is neither a lower god, nor the image
 27 and likeness of the one God.

Erroneous belief reverses every position of understand-
 ing and truth. Hence it declares mind to be in and of
 30 matter, and existence to be infinity entering man's nos-
 trils, so that matter shall become spiritual. Error be-
 gins with corporeality as the producer, instead of divine

Principle, and explains Deity through mortal and finite metaphors. 1

“Behold, the man is become as one of us.” This could not be the utterance of Truth or Science; for, according to the record, material man was fast degenerating, and never had been divine. 8

The condemnation of mortals to till the ground means this, — that they should so improve material belief as to destroy it, by thought-germs tending spiritually upward. Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human conclusions, and accord neither place nor privilege to Deity. Error tills the whole ground in this material theory, which is wholly a false view, destructive to existence and happiness. Outside of Christian Science all is vague and hypothetical, the opposite of Truth; yet this opposite, in its false view of God and man, impudently demands a blessing. 9 12 15 18

The translators of this record of scientific creation entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one reply to all error, — to sin, sickness, and death: “Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return.” 21 24 27 30

“As in Adam [error] all die, even so in Christ [Truth] shall all be made alive.” The mortality of

- 1 man is a myth, for man is immortal. The false belief
 that spirit is now submerged in matter, at some future
 3 ^{Mortality} ^{mythical.} time to be emancipated from it, — this belief
 alone is mortal. Spirit, God, never germi-
 nates, but is “the same yesterday, and to-day, and for-
 6 ever.” If Mind, God, creates error, that error must
 have existed in the Mind of God, and this assumption
 of error would dethrone the perfection of Deity.
- 9 Is Christian Science contradictory? Is the divine
 Principle of creation misstated? Has God no Science to
 declare Mind, while matter is governed by un-
 12 ^{No truth from} ^{a material} ^{basis.} erring intelligence? “There went up a mist
 from the earth;” this represents error as
 starting from an idea of good on a material basis. It
 15 supposes God and man to be manifested only through
 the corporeal senses, although the material senses can
 take no cognizance of Spirit, or the spiritual idea.
- 18 Genesis and the Apocalypse seem more obscure than
 other portions of the Scripture, because they cannot
 possibly be interpreted from a material standpoint. To
 21 the author they are transparent, for they contain the
 deep divinity of the Bible.

Christian Science is dawning upon a material age.

24 The great spiritual facts of being, like rays of light,
 shine in the darkness; though the darkness,
 27 ^{Dawning of} ^{spiritual facts.} comprehending them not, may deny their
 reality. The proof that the system herein stated is
 Christianly scientific resides in the good it accom-
 plishes; for it cures on a divine demonstrable Prin-
 30 ciple, which all may understand.

If mathematics should present a thousand different
 examples of one rule, the proving of one example

would authenticate all the others. A simple statement 1
of Christian Science, if demonstrated by healing, contains
the proof of all here said of it. If one of the 3
statements in this book is true, every one must Proof given
in healing.
be true, for not one departs from its system and rule.
You can prove for yourself, dear reader, the Science of 6
healing, and so ascertain if the author has given you the
correct interpretation of Scripture.

The late Louis Agassiz, by his microscopic examination 9
of a vulture's ovum, strengthens the thinker's conclusions
as to the scientific theory of creation. He was Embryonic
evolution. 12
able to see in the egg the earth's atmos-
phere, the gathering clouds, the moon and stars, while
the germinating speck of embryonic life seemed a small
sun. Darwin's theory of evolution, from a material 15
basis, is more consistent than most theories in its his-
tory of mortality. Briefly, this is Darwin's theory, —
that Mind produces its opposite, matter, and endues it 18
with power to recreate the universe, including man.
Material evolution implies that the great First Cause
must become material, and afterwards must either return 21
again to Mind, or go down into dust and nothingness.

The Scriptures are very sacred. Our aim must be to
have them understood spiritually, for only by this un- 24
derstanding can truth be gained. The true
theory of the universe, including man, is not True theory
of the uni-
verse.
in material history, but in spiritual develop- 27
ment. Inspired thought relinquishes a material, sen-
sual, and mortal theory of the universe, and adopts the
spiritual and immortal. 30

It is this perception of Scripture which lifts humanity
out of disease and death, and inspires faith. "The Spirit

- 1 and the bride say, Come! . . . and whosoever will, let him
 take the water of life freely." Christian Science sepa-
 3 **Scriptural** rates error from truth, and breathes through
 perception. the sacred pages the spiritual sense of Life,
 substance, and intelligence. In this Science we dis-
 6 cover man in the image and likeness of God. We see
 that man has never lost his spiritual estate and his
 eternal harmony.
- 9 How little light or heat reach our earth when clouds
 cover the sun's face! So Christian Science can be seen
 12 **The clouds** only as the clouds of corporeal sense roll away;
 dissolving. and earth has little light or joy for mortals
 before Life is spiritually learned. Every agony of mor-
 tal error helps to destroy error itself, and so aids the ap-
 15 prehension of immortal Truth. This is the new birth
 going on hourly, whereby men may entertain angels, the
 true ideas of God, the spiritual sense of being.
- 18 Speaking of the origin of mortals, a famous naturalist
 says: "It is very possible that many general statements
 21 **Prediction of** now current, about birth and generation,
 a naturalist. will be changed with the progress of infor-
 mation." Had the naturalist, through his tireless re-
 searches, gained the diviner side in Christian Science, —
 24 so far apart from his material sense of animal growth and
 organization, — he would have blessed the human race
 more abundantly.
- 27 Natural history is richly endowed by the labors and
 genius of great men. Modern discoveries have brought
 30 **Methods of** to light important facts in regard to so-called
 reproduction. embryonic life. The propagation of their
 species, by butterfly, bee, and moth, without the
 customary presence of male companions, is a discovery

corroborative of the Science of Mind; because these 1
discoveries show that the origin and continuance of
certain insects rest on a foundation apart from sexual 3
conditions. The supposition that life germinates in
eggs, and must decay after it has grown to maturity,
if not before, is shown by divine Metaphysics to be 6
a mistake, — a blunder which will finally give place
to higher theories and demonstrations.

Creatures of lower forms of organization are supposed 9
to have, collectively, three differing methods of repro-
duction, and to multiply their species some- ^{The three}
times through eggs, sometimes through buds, ^{processes.} 12
and sometimes through self-division. According to re-
cent lore, successive generations do not begin with the
birth of new individuals, or personalities, but with the 15
formation of the nucleus, or egg, whence one or more of
those individualities subsequently emerge; and we must
therefore look upon the simple ovum as the germ, the 18
starting-point, of the most complicated corporeal struc-
tures, including those which we call human. Here
these material researches culminate, — in such vague hy- 21
potheses as must necessarily attend false systems, which
rely upon physics, and are devoid of metaphysics.

In one instance a celebrated naturalist, Agassiz, dis- 24
covers the pathway leading to divine Science, and beards
the lion of materialism in its den. At that ^{Deference to}
point, however, even this great observer mis- ^{material law.} 27
takes nature, forsakes Spirit as the divine origin of
creative Truth, and allows matter and material law to
usurp the prerogatives of omnipotence. He absolutely 30
drops from his summit, coming down to a belief in the
material origin of man; for he virtually affirms that the

1 germ of humanity is a circumscribed and non-intelligent egg.

3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely possesseth it not. God is
 6 ^{Deep-reaching interrogations.} the Life, or intelligence, which forms and pre-serves the individuality and identity of animals as well as men. God cannot become finite, and so be limited within material bounds. Spirit cannot become
 9 matter, nor can it be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends in nameless nothingness, even as it be-
 12 gins? The true sense of being and its eternal perfection should appear now, just as it will hereafter.

Error of thought is reflected in error of action. The
 15 continual contemplation of existence as material and corporeal — as beginning and ending, with birth,
 18 ^{Stages of existence.} decay, and dissolution as its component stages — hides the true and spiritual Life, and causes our stand-
 21 God, as the Scriptures imply, then Life is not embry-
 24 ardy; and an egg is an impossible enclosure for Deity.

Embryology supplies no instance of one species pro-
 24 ducing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous, and is seldom fruitful; but it is not so
 27 hideous and absurd as the supposition that Spirit — the pure and holy, the immutable and immortal — can origi-
 30 nate the impure and mortal, and dwell in it. As Chris-
 30 tian Science repudiates self-evident impossibilities, the material senses must father them; for both these senses and their reports are unnatural, impossible, and unreal.

Either Mind produces, or it is produced. If Mind is 1
 first, it cannot produce its opposite, matter. If matter
 is first, it cannot produce Mind. Like pro- 3
 duces like. In natural history, the bird is not The real
 producer.
 the product of a beast. In spiritual history, matter is
 not the progenitor of Mind. 6

One distinguished naturalist argues that mortals
 spring from eggs and in races. Mr. Darwin admits this;
 but he adds that mankind has ascended 9
 through all the lower grades of existence. The ascent
 of species.
 Evolution describes the gradations of human belief;
 but it does not acknowledge the method of divine 12
 Mind, nor see that material methods are impossible in
 divine Science, and that all Science is of God, not of
 man. 15

Naturalists ask: "What can there be, of a material
 nature, transmitted through these bodies called eggs, —
 themselves composed of the simplest material 18
 elements, — by which all peculiarities of an- Transmitted
 peculiarities.
 cestry, belonging to either sex, are brought down from
 generation to generation?" The question of the natu- 21
 ralists amounts to this: How can matter originate or
 transmit mind? We answer that it cannot. Darkness
 and doubt encompass thought, so long as it bases crea- 24
 tion on materiality. From a material standpoint, "Canst
 thou, by searching, find out God?" All must be Mind,
 or else all must be matter. Neither can produce the 27
 other. Mind is immortal; but the material seed must
 decay, in order to propagate its species, and the result-
 ing germ is doomed to the same routine. 30

The ancient and hypothetical question as to which is
 first, the egg or the bird, is answered, if the egg produces

1 the parent. But we cannot stop here. Another ques-
 tion follows: Who or what produces the parent of the
 3 egg? That the earth was hatched from the
 Causation not in matter. "egg of night" was once an accepted theory.
 Heathen philosophy, modern geology, and all other ma-
 6 terial hypotheses, deal with causation as contingent on
 matter, and as necessarily apparent to the corporeal
 senses, even where the proof requisite to sustain this
 9 assumption is undiscovered. Mortal theories make
 friends of sin, sickness, and death; whereas the spiritual
 facts of existence include no member of this dolorous
 12 and fatal triad.

Human experience in mortal life, starting from an egg,
 corresponds with that of Job, when he says, "Man that
 15 is born of a woman is of few days, and full of
 Emergence of mortals. trouble." Mortals must emerge from this
 notion of material life as all-in-all. They must peck
 18 their shells open with Christian Science, and look up-
 ward. Thought, loosened from a material basis, but not
 yet instructed by Science, may become wild with free-
 21 dom, and so be self-contradictory.

From a material source flows no remedy for sorrow,
 sin, and death; for the redeeming power, from the ills
 24 they occasion, is not in egg or dust. The
 Persistence of species. blending tints of leaf and flower show the
 order of matter to be the order of mortal mind. The
 27 intermixture of different species, urged to its utmost
 limits, results in a return to the original species. Thus
 it is learned that matter is a manifestation of mortal
 30 mind, and that matter always surrenders its claims, when
 the perfect and eternal Mind appears.

Naturalists describe the origin of mortal and material

existence in the various forms of embryology, and ac- 1
company their descriptions with important observations,
which should awaken thought to a higher and 3
purer contemplation of man's origin. This <sup>Better basis
than embry-
ology.</sup> consciousness must precede an understand-
ing of the harmony of being. Mortal thought must 6
obtain a better basis, get nearer the Truth of being, or
health will never be universal, and harmony will never
become the standard of man. 9

One of our ablest naturalists has said: "We have no
right to assume that individuals have grown or been
formed under circumstances which made material con- 12
ditions essential to their maintenance and reproduction,
or important to their origin and first introduction."
Why, then, is the naturalist's basis so materialistic, 15
and why are his deductions generally material?

Adam was created before Eve. Herein it is seen that
the maternal egg never brought forth Adam. Eve was 18
formed from Adam's rib, not from a foetal <sup>All nativity
in thought.</sup> ovum. Whatever theory may be adopted by
general mortal thought, to account for human origin, 21
that thought is sure to become the signal for the appear-
ance of that method in finite forms and operations. If
consentaneous human belief agrees upon an ovum as the 24
point of emergence for the human race, this potent be-
lief will immediately supersede the more ancient super-
stition about the creation from dust, or from the rib of 27
our primeval father.

You may say that mortals are formed before they
think, or know aught of their origin; and you <sup>Being is
immortal.</sup> may also ask how belief can affect a result 30
which precedes the development of that belief. It can

1 only be replied, that Christian Science reveals what "eye
 hath not seen," — even the cause of all that exists, —
 3 for the universe, inclusive of man, is as eternal as God,
 who is its immortal Principle. There is no such thing
 as mortality, nor are there properly any mortal beings;
 6 because being is immortal, like Deity, — or, rather,
 being and Deity are inseparable.

Error is always error. It is *no thing*. Any state-
 9 ment of life, following from a misconception thereof,
 is erroneous, because it is destitute of any
 Our conscious development. knowledge of its so-called selfhood, of its
 12 origin or existence. The mortal is unconscious of his
 foetal and infantile existence; but as he grows up into
 another false claim, of self-conscious matter, he learns
 15 to say: "I am somebody; but who made me?" Error
 replies, "God made you." The first effort of error is,
 and always has been, to impute to God the creation of
 18 whatever is sinful and mortal; but infinite Mind sets at
 naught such a mistaken belief.

Jesus defines this opposite of God and His creation
 21 better than we can, when he says, "He is a liar, and the
 father of it." Jesus also said, "Have I not
 Mendacity of error. chosen you twelve, and one of you is a devil."
 24 This he said of Judas, one of Adam's race. Jesus never
 intimated that God made a devil, but he did say, "Ye
 are of your father, the devil." All these sayings were to
 27 show that mind in matter is the author of itself, and is
 simply a falsity and illusion.

It is the general belief that the lower animals are less
 80 sickly than those possessing higher organiza-
 Ailments of animals. tions, especially those of the human form.
 This would indicate that there is less disease, in propor-

tion as the force of mortal mind is less felt, and that 1
health attends its absence. A fair conclusion from this
might be, that it is the human belief, and not the divine 3
arbitrament, which brings the physical organism under
the yoke of disease.

An inquirer once said to the discoverer of Christian 6
Science: "I like your explanations about truth, but I
do not comprehend what you say about error."

This is the nature of error. The mark of <sup>Ignorance the
sign of error.</sup> 9
ignorance is on its forehead, for it neither understands
nor can be understood. Error would have itself received
as mind, as if it were as real and God-created as divine 12
truth; but Christian Science attributes to error neither
entity nor power, because error is neither mind, nor the
outcome of Mind. 15

Searching for the origin of man, who is the reflection
of God, is like inquiring into the origin of God himself,
the self-existent and eternal. Only impotent <sup>The origin
of divinity.</sup> 18
error would seek to unite Spirit with matter,
good with evil, immortality with mortality, and call this
sham unity *man*; as if man were the offspring of both 21
Mind and matter, of both Deity and humanity. Crea-
tion rests on a spiritual basis. We lose our standard of
perfection, and set aside the proper conception of Deity, 24
when we admit that the perfect is the author of aught
that can become imperfect, that God bestows the power
of sinning, or that Truth confers the ability to err. 27
Our great example, Jesus, could restore the individ-
ualized manifestation of existence, which seemed to
vanish with death. Knowing that God is the Life of 30
man, Jesus was able to present himself unchanged after
the crucifixion. Truth fosters the idea of Truth, and

1 not the belief in illusion or error. That which is real is sustained by Spirit.

3 Vertebrata, articulata, mollusca, and radiata are evolved by mortal and material thought. By this thought they
 6 Genera classified. are classified, and supposed to possess life and mind. These beliefs will disappear, when the radiation of Spirit destroys forever any belief in intelligent matter. Then will the new heaven and new earth
 9 appear, for the former things will have passed away.

Mortal belief infolds the conditions of sin. It dies, to live again in renewed forms, only to go out at last
 12 The Christian's privilege. forever; for life everlasting is not to be gained simply by dying. Christian Science may absorb the attention of sage and philosopher, but
 15 the Christian alone can fathom it. It is made known most fully to him who understands best the divine Life. Did all the enlightenment of the race come from the deep
 18 sleep which fell upon Adam? Sleep is darkness; but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions: They seem to
 21 be, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

24 Ontology receives less attention than physiology. Why? Because mortal mind must waken to
 27 Ontology versus physiology. spiritual life, before it cares to solve the problem of being; but when that awakening comes existence will be viewed from a new standpoint.

It is related that a father, anxious to try such an
 30 experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water

twenty minutes, moving and playing without harm, like 1
a fish. Parents should remember this, and so learn how
to develop their children properly on dry land. 3

Mind controls the birth-throes in the lower realms of
nature, wherein parturition is without suffering. Vege-
tables, minerals, and many animals suffer no 6
pain in multiplying; but human propagation The curse removed.
has its woe, because of its belief. Christian Science re-
veals harmony as proportionately increasing, as the line 9
of creation rises towards spiritual man, — towards en-
larged understanding and intelligence; but in the line
of the corporeal senses, the less a mortal knows of sin, 12
disease, and mortality, the better for him, — the less pain
and sorrow are his. When the mist of mortal mind evap-
orates, the curse will be removed which says to woman, 15
“In sorrow thou shalt bring forth children.” Divine
Science rolls back the clouds of error with the light of
Truth, and lifts the curtain on man as never born, nor 18
ever dying, but coexistent with his creator.

Popular theology takes up the history of man as if he
began materially right, but immediately fell into spiritual 21
sin; whereas revealed religion proclaims the Science of
Mind, and its formations, as being in accordance with
the first chapter of the Old Testament, when Mind spake 24
and it was done.

CHAPTER XVI.

THE APOCALYPSE.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.—
REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.—PSALMS.

1 **S**T. JOHN writes, in the tenth chapter of his book
of Revelation:—

3 And I saw another mighty angel come down from
heaven, clothed with a cloud: and a rainbow was upon his
head, and his face was as it were the sun, and his feet as
6 pillars of fire: and he had in his hand a little book open:
and he set his right foot upon the sea, and his left foot
on the earth.

9 Is this angel, or message which comes from God,
clothed with a cloud, divine Science? To mortal sense it
seems at first obscure, abstract, and dark; but
12 The new
Evangel. a bright promise crowns its brow. When
understood, it is Truth's prism and praise; when you
look it fairly in the face, you can heal by its means, and
15 it hath for you a light above the sun, for God "is the
light thereof." Its feet are pillars of fire, foundations
of Truth and Love. It brings the baptism of the Holy
18 Ghost, whose flames of Truth were prophetically de-
scribed, by John the Baptist, as consuming error.

This angel had in his hand “a little book,” open for 1
all to read and understand. Did this same book contain
the revelation of divine Science, whose “right 3
foot” or dominant power was upon the sea, <sup>Truth's
volume.</sup>
— upon elementary, latent error, the source of all error's
visible forms? His left foot was upon the earth; that 6
is, a secondary power was exercised upon visible error
and audible sin. The “still, small voice” of scientific
thought reaches over continent and ocean, to the globe's 9
remotest bound. The inaudible voice of Truth is, to
the human mind, “as when a lion roareth.” It is heard
in the desert, and in dark places of fear. It arouses the 12
“seven thunders” of evil, and stirs their latent forces
to utter the full diapason of secret tones. Then is
the power of Truth demonstrated, — made manifest 15
in the destruction of error. Then will a voice from
harmony cry: “Go and take the little book. . . . Take
it, and eat it up; and it shall make thy belly bitter, but 18
it shall be in thy mouth sweet as honey.” Mortal, obey
the heavenly evangel. Take up divine Science. Read
it from beginning to end. Study it, ponder it. It will 21
be indeed sweet at its first taste, when it heals you; but
murmur not over Truth, if you find its digestion bitter.
When you approach nearer and nearer to this divine 24
Principle, when you eat the divine body thereof, thus
partaking of the nature, or primal elements, of Truth
and Love, do not be surprised nor discontented because 27
you must share the hemlock cup and eat the bitter
herbs, for the Israelites of old, at the Paschal meal, thus
prefigured this perilous passage out of bondage into the 30
El Dorado of faith and hope.

The twelfth chapter of the Apocalypse — or Reve-

1 lation of St. John — has a special suggestiveness in con-
 nection with this nineteenth century. In the opening of
 3 *To-day's* the sixth seal, typical of six thousand years
lesson. since Adam, the distinctive feature has special
 reference to the present age.

6 *Revelation* xii. 1. And there appeared a great wonder in
 heaven; a woman clothed with the sun, and the moon
 under her feet, and upon her head a crown of twelve
 9 stars.

Heaven represents harmony, and divine Science in-
 terprets the Principle of heavenly harmony. The great
 12 miracle, to human sense, is divine Love, and
True estimate the grand necessity of existence is to gain the
of God's mes- true idea of what constitutes the kingdom of
senger.
 15 heaven in man. This goal is never reached while we
 hate our neighbor, or entertain a false estimate of anyone
 whom God has appointed to voice his Word. Again,
 18 without a correct sense of its highest visible idea, we
 can never understand the divine Principle. The bota-
 nist must know the genus and species, or nature of a
 21 plant, in order to classify it, and treat it correctly: as it
 is with the floral kingdom, so is it with man.

Abuse of the motives and religion of St. Paul hid
 24 from view the character of the apostle, which made him
Persecution equal to so great a mission. Persecution, of
harmful. all who ever spoke something new and better
 27 of God, not only obscured the light of the ages, but was
 fatal to the persecutors. Why? Because it hid from
 them the true idea which was presented. To misunder-
 30 stand Paul was to be ignorant of the divine idea he
 taught; and this lesser ignorance betrayed at once a

greater ignorance as to its divine Principle, — ignorance 1
 as to the Truth and Life which lead to its discernment;
 which work out the ends of eternal good, and destroy 3
 both the faith in evil, and the practice thereof.

Agassiz, through his microscope, saw the sun in an
 egg, at a point of so-called embryonic life. Because of 6
 his more spiritual vision, St. John saw an ^{Espousals}
 “angel standing in the sun.” The Revelator ^{supernal.}
 beheld the spiritual idea from the mount of vision. 9
 Purity was the symbol of Life and Love. He saw also
 the spiritual ideal, as a woman clothed in light, a bride
 coming down from heaven, wedded to the Lamb of 12
 Love. To him, “the bride” and “the Lamb” repre-
 sented the correlation of divine Principle and spiritual
 idea, God and his Christ, bringing harmony to earth. 15

John saw the human and divine coincidence, as shown
 in the man Jesus, as divinity embracing humanity, in Life
 and its demonstration, — reducing to human ^{Divinity and} 18
 perception and understanding the Life which ^{humanity.}
 is God. (In divine revelation, material and corporeal
 selfhood disappear, and the spiritual ideal is understood.) 21

The woman in the Apocalypse is the vignette, which
 illustrates as man the spiritual idea of God, — and God
 and man as the divine Principle and divine ^{Spiritual} 24
 idea. The Revelator symbolizes Spirit by the ^{sunlight.}
 sun. The idea is clad with the radiance of spiritual
 Truth, and matter is put under its feet. The light por- 27
 trayed is really neither solar nor lunar, but spiritual
 Life, which is “the light of men.” In the first chapter
 of the Fourth Gospel it is written, “There was a man 30
 sent from God . . . to bear witness of that Light.”

John the Baptist prophesied the coming of the im-

1 maculate Jesus, and he saw in those days the spiritual
 idea as the Messiah, who would baptize with the Holy
 3 Ghost, — Divine Science. As Elias represents the
 Spiritual idea fatherhood of God, through Jesus, so the
 revealed. Revelator completes this figure with woman,
 6 as the spiritual idea or type of God's motherhood. The
 moon is under her feet. This idea reveals the universe
 as secondary and tributary to Spirit, whence it borrows
 9 its reflected light, substance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The
 twelve tribes of Israel, with all mortals, — separated, by
 12 Spiritual idea belief, from man's divine origin and the true
 crowned. idea, — will through much tribulation yield
 to the activities of the divine Principle of man, in the
 15 harmony of Science. These are the stars in the crown
 of rejoicing. They are the lamps in the spiritual heavens
 of this age, which show the workings of the spiritual idea
 18 by healing the sick and the sinful, and by manifesting
 the light which shines "unto the perfect day," as the
 night of materialism wanes.

21 *Revelation* xii. 2. And she being with child cried, travail-
 ing in birth, and pained to be delivered.

The spiritual idea is typified by a woman in travail,
 24 waiting to be delivered of her sweet promise, but remem-
 bering no more her sorrow, for joy that the
 Travail and joy. birth goes on; for grand is the idea, and the
 27 travail portentous.

Revelation xii. 3. And there appeared another wonder in
 heaven; and behold a great red dragon, having seven heads
 30 and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord ; while, to a 1
 diviner sense, harmony is the real, and discord the unreal.
 Mortals may well be astonished at sin, sick- 8
 ness, and death. They may well be per- The dragon
as a type.
 plexed at human fear. They may be still more astounded
 at hatred, which lifts its hydra head, showing its horns 6
 in the many inventions of evil. But why should they
 stand aghast at nothingness? The great red dragon
 only symbolizes a lie, — the belief that substance, life, 9
 and intelligence can be material. This dragon stands
 for the sum total of human error. The ten horns of the
 dragon typify the belief that matter has a power of its 12
 own, and that by means of an evil mind in matter it can
 break the Ten Commandments.

The Revelator lifts the veil from this embodiment of 15
 all evil, and beholds its awful character ; but he also sees
 the nothingness of evil and the allness of God. The sting of
the serpent.
 The Revelator sees that old serpent, whose 18
 name is devil, or evil, holding untiring watch, that he
 may bite the heel of truth, and seemingly impede the off-
 spring of the spiritual idea, which is prolific in health, 21
 holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the
 stars of heaven, and did cast them to the earth : and the 24
 dragon stood before the woman which was ready to be
 delivered, for to devour her child as soon as it was born.

The serpentine form stands for subtlety, winding its 27
 way amidst all evil, but doing this in the name of good.
 Its sting is spoken of by Paul, when he refers Animal
tendency.
 to “spiritual wickedness in high places.” It 30
 is the animal instinct in mortal minds, which would impel

1 them to devour each other, and cast out devils through Beelzebub.

8 As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct (of which the dragon is the type) incites mortals
6 to kill even their fellow-mortals, morally and physically, and worse still, then to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator
9 into a night without a star.

The author is convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were in-
12 **Malicious** stigated by the criminal instinct here de-
barbarity. scribed. The Revelator speaks of Jesus as the Lamb of God, and of the dragon as warring against in-
15 nocence. Since Jesus must be tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from
18 no source except the highest degree of human depravity. Jesus "opened not his mouth." The spiritual idea paused before the tribunal of mortal mind, (unloosed in
21 order that this false claim of mind in matter might secretly defy immortal Mind,) until the majesty of Truth should be demonstrated in divine Science.

24 From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, — all evil, — are typi-
fied by a serpent, or animal subtlety. Jesus
27 **Doom of** said, quoting a line from the Psalms, "They
the dragon. hated me without a cause." The serpent is perpetually close upon the heel of harmony. It pursues with hatred
30 the spiritual idea, from the beginning to the end. In Genesis, this allegorical, talking serpent typifies mortal mind, "more subtle than any beast of the field." In the

Apocalypse, when nearing its doom, its evil increases, 1
and it becomes the great red dragon, swollen with sin,
inflamed with war against Spirit, and ripe for destruc- 3
tion. It is full of lust and hate, loathing the brightness
of divine glory.

Revelation xii. 5. And she brought forth a man child, who 6
was to rule all nations with a rod of iron : and her child was
caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod 9
decreed the death of every male child, in order that the
man Jesus (the masculine representative of the spiritual idea) might never hold sway, ^{The conflict with purity.} 12
and deprive Herod of his crown. The impersonation
of the spiritual idea had a brief history in the earthly
life of our Master ; but “of his kingdom there shall be 15
no end,” for Christ, God’s idea, will eventually rule all
nations and peoples — imperatively, absolutely, finally —
with divine Science. This immaculate idea, represented 18
first by man and last by woman, according to the Reve-
lator, will baptize with fire ; and the fiery baptism will
burn up the chaff of error with the fervent heat of Truth 21
and Love, melting and purifying even the gold of human
character. After the stars sang together, and all was
primeval harmony, the material lie made war upon the 24
spiritual idea ; but this only impelled the idea to rise to
the zenith of demonstration, destroying sin, sickness,
and death, and to be caught up unto God, — be found in 27
its divine Principle.

Revelation xii. 6. And the woman fled into the wilder-
ness, where she hath a place prepared of God. 30

1 As the children of Israel were guided triumphantly
 through the Red Sea, the dark ebbing and flowing tides
 3 **Spiritual** of human fear, — as they were led through
guidance. the wilderness, walking wearily through the
 great desert of human hopes, and anticipating the prom-
 6 ised joy, — so shall the spiritual idea guide all right
 desires in their passage from sense to Soul, from a
 material sense of existence to the spiritual, up to the
 9 glory prepared for them who love God. Stately Science
 pauses not, but moves before them, a pillar of cloud by
 day and of fire by night, leading up to divine heights.
 12 If we remember the beautiful description which Sir
 Walter Scott puts into the mouth of Rebecca the Jewess,
 in the story of *Ivanhoe*, —

15 When Israel, of the Lord beloved,
 Out from the land of bondage came,
 Her fathers' God before her moved,
 18 An awful guide in smoke and flame, —

we may also offer the prayer which concludes the same
 hymn, —

21 And oh, when gathers on our path,
 In shade and storm, the frequent night,
 Be Thou, longsuffering, slow to wrath,
 24 A burning and a shining light.

Revelation xii. 7, 8. And there was war in heaven:
 Michael and his angels fought against the dragon; and the
 27 dragon fought, and his angels, and prevailed not; neither
 was their place found any more in heaven.

The Old Testament assigns to the angels — to God's
 30 **Angelic** divine messages — different offices. Michael's
offices. characteristic is spiritual strength. He leads
 the hosts of heaven against the power of Satan, and

fights the holy wars. Gabriel has the more quiet task 1
 of imparting a sense of the ever-presence of ministering
 Love. These angels deliver us from the depths. Truth 3
 and Love come nearer in the hour of woe when strong
 faith, or spiritual strength, wrestles and prevails, through
 the understanding of God. The Gabriel of His presence 6
 has no contests. To infinite, ever-present Love, all is
 Love, and there is no error, no sin, sickness, or death.
 Against such, the dragon warreth not long, for he is 9
 killed by the divine impulse. Truth and Love prevail
 against the dragon because the dragon cannot safely war
 with them. Thus endeth the warfare between the flesh 12
 and Spirit.

Revelation xii. 9. And the great dragon was cast out,
 that old serpent, called the devil, and Satan, which deceiv- 15
 eth the whole world: he was cast out into the earth, and his
 angels were cast out with him.

That false claim — that ancient belief, that old ser- 18
 pent whose name is devil (evil), claiming that there is
 intelligence in matter either to benefit or to
 injure men — is pure delusion, the red dragon; Dragon
cast down
to earth. 21
 and it is cast out by Christ, Truth, and the
 spiritual idea, and so proven to be powerless. The words
 “cast unto the earth” show the dragon to be noth- 24
 ingness, dust to dust; and therefore, in his pretence of
 being a talker, he must have been a lie from the begin-
 ning. His angels, or messages, are cast out with their 27
 author. The beast and the false prophets are lust and
 hypocrisy. These wolves in sheep’s clothing are de-
 tected and killed by innocence, the Lamb of Love. 30

Divine Science shows how the Lamb slays the wolf.

1 Innocence and Truth overcome guilt and error. Ever
 since the foundation of the world, ever since error would
 3 ^{Warfare} establish material belief, evil has tried to slay
 with error. the Lamb; but Science is able to destroy
 this lie, called evil. The twelfth chapter of the Apoca-
 6 lypse typifies the divine method of warfare in Science,
 and its glorious results. The following chapters depict
 the fatal effects of trying to meet error with error. The
 9 narrative follows the order used in Genesis. First the
 true method of creation is set forth in Genesis, and then
 the false. Here, also, the Revelator first exhibits the
 12 true warfare, and then the false.

Revelation xii. 10–12. And I heard a loud voice saying
 in heaven, Now is come salvation, and strength, and the
 15 kingdom of our God, and the power of His Christ: for the
 accuser of our brethren is cast down, which accused them
 before our God day and night. And they overcame him by
 18 the blood of the Lamb, and by the word of their testimony;
 and they loved not their lives unto the death. Therefore
 rejoice, ye heavens, and ye that dwell in them. Woe to the
 21 inhabitants of the earth and of the sea! for the devil is come
 down unto you, having great wrath, because he knoweth that
 he hath but a short time.

24 For victory over a single sin we give thanks, and mag-
 nify the Lord of Hosts. Then what shall we say of the
 mighty conquest over all sin? A louder song,
 27 ^{Pæan of} sweeter than has ever before reached high
 jubilee. heaven, now rises clearer and nearer to the great heart
 of Christ; for the accuser is not there, and Love sends
 30 forth her primal and everlasting strain. Self-abnegation
 — by which we lay down all for Truth, or Christ, in our
 warfare against error — is a rule in Christian Science.

This rule clearly interprets God as divine Principle, — as 1
 Life, represented by the Father; as Truth, represented
 by the Son; as Love, represented by the Mother. Every 3
 mortal at some period, here or hereafter, must grapple
 with and overcome the mortal belief in a power opposed
 to God. 6

The Scripture, "Thou hast been faithful over a few
 things, I will make thee ruler over many," is literally ful-
 filled, when we are conscious of the supremacy 9
 of Truth, whereby the nothingness of error is The robe
of Science.
 seen, and we know that its nothingness is in proportion
 to its wickedness. He that touches the hem of Christ's 12
 robe, and masters his mortal beliefs, animality, and hate,
 rejoices in the proof of healing, — in a sweet and certain
 sense that God is Love. Alas for those who break faith 15
 with divine Science, and fail to strangle the serpent of
 sin, as well as of sickness! They are dwellers still in
 the deep darkness of belief. They are in the surging sea 18
 of error, not struggling to lift their heads above the
 drowning wave.

What must the end be? They must eventually expi- 21
 ate their sin through suffering. The sin, which one has
 made his bosom companion, comes back to Expiation by
suffering. 24
 him at last with accelerated force; for the
 devil knoweth his time is short. Here the Scriptures
 declare that evil is temporal, not eternal. The dragon
 is at last stung to death by his own malice; but how 27
 many periods of torture it may take to remove all sin,
 must depend upon its obduracy.

Revelation xii. 13. And when the dragon saw that he was 30
 cast unto the earth, he persecuted the woman which brought
 forth the man child.

1 The march of mind, and honest investigation, will
 bring the hour when the people will chain, with fetters
 3 ^{Apathy to} of some sort, the growing occultism of this
^{occultism.} period. The present apathy as to the ten-
 dency of certain active yet unseen mental agencies will
 6 finally be shocked into another extreme mortal mood,
 —into human indignation; for one extreme follows
 another.

9 *Revelation* xii. 15, 16. And the serpent cast out of his
 mouth water as a flood, after the woman, that he might cause
 her to be carried away of the flood. And the earth helped
 12 the woman, and the earth opened her mouth, and swallowed
 up the flood which the dragon cast out of his mouth.

Millions of unprejudiced minds — simple seekers for
 15 Truth, weary wanderers, athirst in the desert — are
 waiting and watching for rest and drink.
 17 ^{Receptive} Give them a cup of cold water in Christ's
^{hearts.} name, and never fear the consequences. What if the
 old dragon should send forth a new flood, to drown the
 Christ-idea? He can neither drown your voice with its
 21 roar, nor again sink the world into the deep waters of
 chaos and old night. In this age the earth will help the
 woman; the spiritual idea will be understood. Those
 24 ready for the blessing you impart will give thanks. The
 waters will be pacified, and Christ will command the
 wave.

27 When God heals the sick or the sinful, they should
 know the great benefit Mind has wrought. They should
 also know the great delusion of mortal mind,
 30 ^{Hidden ways} when it makes them sick or sinful. Many are
^{of iniquity.} willing to open the eyes of the people to the power of

good resident in divine Mind; but they are not as will- 1
ing to point out the evil in human thought, and expose
its hidden mental ways of accomplishing iniquity. 3

Why this backwardness, since exposure is necessary,
to ensure the avoidance of the evil? Because people
like you better when you tell them their vir- 6
tues than when you tell them their vices. It ^{Christly}
^{warning.}
requires the spirit of our blessed Master to tell a man
his faults, and so risk human displeasure, for the sake 9
of doing right and benefiting our race. Who is telling
mankind of their foe in ambush? Is the informer one
who sees the foe? If so, listen and be wise. Escape 12
from evil, and designate those as unfaithful stewards who
have seen the danger and yet have given no warning.

At all times, and under all circumstances, overcome 15
evil with good. Know thyself, and God will supply
the wisdom and the occasion for a victory ^{The armor}
over evil. Clad in the panoply of Love, ^{of divinity.} 18
human hatred cannot reach you. The cement of a
higher humanity will unite all interests in the one
divinity. 21

Through trope and metaphor, the Revelator — im-
mortal scribe of Spirit, and of a true idealism — furnishes
the mirror in which mortals may see their ^{Pure religion}
own image. In significant figures he depicts ^{enthroned.} 24
the thoughts which he beholds in mortal mind. Thus
he rebukes the conceit of sin, and foreshadows its doom. 27
With his spiritual strength, he has opened wide the
gates of glory, and illumined the night of paganism with
the sublime grandeur of divine Science, outshining sin, 30
sorcery, lust, and hypocrisy. He takes away mitre and
sceptre. He enthrones pure and undefiled religion, and

1 lifts on high only those who have washed their robes
white in obedience and suffering.

3 Thus we see, in both the first and last books of the
Bible, — in Genesis and in the Apocalypse, — that sin
is to be Christianly and scientifically reduced
6 ^{Native nothingness of sin.} to its native nothingness. “Little children,
love one another,” is the most simple and profound saying
of the inspired writer. In Science we are children of
9 God; but whatever is of material sense, or mortal,
belongs not to His children, for materiality is the in-
verted image of spirituality.

12 Love fulfils the law in Christian Science, and nothing
short of this divine Principle, understood and demon-
strated, can ever furnish the vision of the
15 ^{Fulfilment of the Law.} Apocalypse, open the seven seals of error with
Truth, or uncover the myriad illusions of sin, sickness,
and death. Under the supremacy of Spirit, it will be
18 seen and acknowledged that matter must disappear.

In Revelation xxi. 1 we read : —

And I saw a new heaven and a new earth : for the first
21 heaven and the first earth were passed away ; and there was
no more sea.

The Revelator had not yet passed the transitional
24 stage in human experience called death, but he already
saw a new heaven and a new earth. Through
27 ^{Man's present possibilities.} what sense came this vision to St. John?
Not through the material visual organs for seeing ; for
optics are inadequate to take in so wonderful a scene.
Were this new heaven and new earth terrestrial or

celestial, material or spiritual? They could not be the 1
 former, for the human sense of space is unable to
 grasp such a view. The Revelator was on our plane of 3
 existence, while yet beholding what the eye cannot
 see, — that which is invisible to the uninspired thought.
 This testimony of Holy Writ sustains the fact in 6
 Science, that the heavens and earth to one human
 consciousness — or that consciousness which God be-
 stows — are spiritual; while to another, the unillumined 9
 human mind, the vision is material. This shows un-
 mistakably that what we term matter, and spirit, in-
 dicate states and stages of consciousness. 12

Accompanying this scientific consciousness was
 another revelation, even the declaration from heaven,
 supremé harmony, that God, the divine Prin- 15
 ciple thereof, is ever with men, and they are <sup>Nearness
of Deity.</sup>
 His people. Thus man was regarded no longer as a
 miserable sinner, but as the blessed child of God. Why? 18
 Because St. John's corporeal sense of the heavens and
 earth had vanished; and in place thereof was his spirit-
 ual sense, the subjective state, whereby he could see the 21
 new heaven and new earth, which involve the spiritual
 sense and consciousness of all things. This is Scriptural
 authority for concluding that such a recognition of being 24
 is, and has been, possible to men in this present state of
 existence; that we can become conscious, here and now,
 of a cessation of death, sorrow, and pain. This is indeed 27
 a foretaste of absolute Christian Science. Take heart,
 dear sufferer, for this reality of being will surely appear
 sometime and in some way. There will be no more pain, 30
 and all tears will be wiped away. When you read this,
 remember Jesus' words, "The kingdom of God is within

1 you." This spiritual consciousness is therefore a present possibility.

3 The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way."

6 He writes, in Revelation xxi. 9 : —

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being, and the "New Jerusalem, coming down from God, out of heaven," — the spiritual outpouring of bliss and glory, — which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery — represented by the seven angelic vials full of seven plagues — has full compensation in the law of Love. Note this, — that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are heaven-bestowed and heaven-bestowing.

Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove presently descending upon you. The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers:

Vials of
wrath and
consolation.

15

Spiritual
wedlock.

30

"Come hither! Arise from your false consciousness, 1
 into the true sense of Love, and behold the Lamb's
 wife, — Love wedded to its own spiritual idea;" then 3
 cometh the marriage feast, for this revelation will de-
 stroy forever the physical plagues imposed by corporeal
 sense. 6

This sacred city, described in the Apocalypse (xxi. 16)
 as one that "lieth four-square," and cometh "down from
 God, out of heaven," represents the light ^{The city} 9
 and glory of divine Science. The builder ^{four-square.}
 and maker of this New Jerusalem is God, as we read in
 the book of Hebrews; and it is "a city which hath 12
 foundations." The description is metaphoric. Spiritual
 teaching must always be by symbols. Did not Jesus il-
 lustrate by the mustard-seed and the prodigal? Taking 15
 the city in its allegorical sense, the description of it as
 four-square has a profound meaning. The four sides of
 our city are the Word, Christ, Christianity, and divine 18
 Science; "and the gates of it shall not be shut at all by
 day: for there shall be no night there." This city is
 wholly spiritual, as its four sides indicate. 21

As the Psalmist saith, "Beautiful for situation, the
 joy of the whole earth, is mount Zion, on the sides of
 the north, the city of the great King." It is ^{The royally} 24
 indeed a city of the Spirit, fair, royal, and ^{divine gates.}
 square. Northward, its gates open to the North Star,
 the Word, the polar magnet of Revelation; eastward, to 27
 the star seen by the Wisemen of the Orient, who fol-
 lowed it to the manger of Jesus; southward, to the
 genial tropics, with the Southern Cross in the skies, 30
 — the Cross of Calvary, which binds human society
 into solemn union; westward, to the grand realization

1 of the Golden Shore of Love and the Peaceful Sea of Harmony.

3 This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to
 6 Revelation's pure zenith. us seems hidden in the mist of remoteness, — reached St. John's vision while yet he tabernacled with mortals.

In Revelation xxi. 22, further describing this holy city,
 9 the beloved Disciple writes: —

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

12 There was no temple, — that is, no material structure wherein to worship God; for He must be worshipped in
 15 The shrine celestial. spirit, and Love. The word *temple* also means *body*. The Revelator was familiar with Jesus' use of this word, as when he spoke of his material body as the temple, to be temporarily rebuilt (John ii. 21).
 18 What further indication need we of the real man's incorporeality than this, that John saw heaven and earth, with "no temple [body] therein." This kingdom
 21 of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of
 24 harmony consciously, in proportion to his understanding of God.

The term Lord, as used in our version of the Old
 27 Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension, through spiritual trans-
 30 Divine sense of Deity. figuration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the di-

vine sense, even as the material sense of personality 1
yields to the incorporeal sense of God and man, as the
infinite Principle and infinite idea, — as one Father, with 3
His universal family, held in the gospel of Love. The
Lamb's wife presents the unity of male and female as no
longer two wedded individuals, but two individual na- 6
tures in one; and this compounded spiritual individ-
uality reflects God as Father-Mother, not as a corporeal
being. In this divinely united spiritual consciousness 9
there is no impediment to the perfectibility of God's
creation and eternal bliss.

This spiritual, holy habitation hath no boundary 12
or limit; but its four cardinal points are: first, the
Word of Life, Truth, and Love; second, ^{The city of} the Christ, the spiritual idea of God; third, ^{our God.} 15
Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
Christian Science, which to-day and forever interprets 18
this great example and the great Exemplar. This city
of our God hath no need of sun or satellite, for Love
is the light thereof, and divine Mind is its own inter- 21
preter. All who are saved must walk in this light.
Mighty potentates and dynasties will lay down their
honors within it. Its gates open towards light and 24
glory, both within and without; for all is good, and
nothing can enter that city, which "defileth, . . . or
maketh a lie." 27

The writer's present feeble sense of Christian Science
closes with St. John's Revelation as seen by the great
apostle; for his vision is the acme of this Science, as 30
the Bible reveals it.

In the following Psalm one word shows, though

1 faintly, the light that Christian Science throws on the
Scriptures, by substituting for the corporeal sense the
3 incorporeal or spiritual sense of Deity: —

PSALM XXIII.

[DIVINE LOVE] is my shepherd; I shall not want.

6 [LOVE] maketh me to lie down in green pastures: [LOVE]
leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [LOVE] leadeth
9 me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of
death, I will fear no evil: for [LOVE] is with me; [LOVE's]
12 rod and [LOVE's] staff they comfort me.

[LOVE] prepareth a table before me in the presence of
mine enemies: [LOVE] anointeth my head with oil; my cup
15 runneth over.

Surely goodness and mercy shall follow me all the days of
my life; and I will dwell in the house [the consciousness] of
18 [LOVE] for ever.

CHAPTER XVII.

GLOSSARY.

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it. — REVELATION.

IN Christian Science we learn that the substitution of 1
the spiritual for the material definition of a Scrip-
tural word often elucidates the meaning of the inspired 3
writer. For this cause this chapter is added. It con-
tains the metaphysical interpretation of Bible terms, —
giving their spiritual sense, which is also their original 6
meaning.

ABEL. Watchfulness; self-offering; surrendering to
the creator the early fruits of experience. 9

ABRAHAM. Fidelity; faith in the divine Life and
eternal Principle of being.

This patriarch illustrated the purpose of Love to 12
create trust in good, and showed the life-preserving
power of spiritual understanding.

ADAM. Error; a falsity; the belief in "original sin," 15
sickness, and death; evil; the opposite of good, — God
and His creation; a curse; a belief in intelligent matter,

1 finiteness, and mortality; "dust to dust;" red sand-
 stone; nothingness; the first god of mythology; not
 3 God's man, who represents the one God, and is His own
 image and likeness; the opposite of Spirit and His crea-
 tions; that which is not the image and likeness of good,
 6 but a material belief, opposed to the one Mind, or Spirit;
 a so-called finite mind, producing other minds, thus
 making "gods many and lords many" (1 Corinthians
 9 viii. 5); a product of nothing, as the mimicry of some-
 thing; an unreality, as opposed to the great reality of
 spiritual existence and creation; a so-called man, whose
 12 origin, substance, and mind are found to be the anti-
 pode of God, or Spirit; an inverted image of Spirit; the
 image and likeness of what God has not created, namely,
 15 matter, sin, sickness, and death; the opposer of Truth,
 termed error; the counterfeit of Life, which ultimates
 in death; the opposite of Love, called hate; the usurper
 18 of Spirit's creation, called self-creative matter; immor-
 tality's opposite, mortality; that of which wisdom saith,
 "Thou shalt surely die."

21 This name represents the false supposition that Life
 is not eternal, but has beginning and end; that the
 infinite enters the finite, intelligence passes into non-
 24 intelligence, and Soul dwells in material sense; that
 immortal Mind results in matter, and matter in mortal
 mind; that the one God and creator entered what He
 27 created, and then disappeared in the atheism of matter.

ADVERSARY. An adversary is one who opposes, denies,
 disputes, not one who constructs and sustains reality
 30 and Truth. Jesus said of the devil, "He was a mur-
 derer from the beginning, . . . he is a liar and the father

of it." This view of Satan is confirmed by the name 1
often conferred upon him in Scripture, the "adversary."

✓ **ALMIGHTY.** All-power; infinity; omnipotence. 3

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensual- 6
suality, and mortality.

ARK. Safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of 9
Spirit, destroying belief in matter.

God and man coexistent and eternal. Science showing that the spiritual realities of all things are created 12
by Him, and exist forever. The ark indicates temptation overcome, and followed by exaltation.

ASHER (Jacob's son). Hope and faith; spiritual com- 15
pensation; the ills of the flesh rebuked.

BABEL. Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge. 18

The higher false knowledge builds, on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall 21
of its structure.

BAPTISM. Purification by Spirit; submergence in Spirit. 24

We are "willing rather to be absent from the body, and to be present with the Lord." (2 Corinthians v. 8.)

- 1 **BELIEVING.** Firmness and constancy ; not a faltering
or blind faith, but the perception of spiritual Truth.
3 Mortal thoughts, illusion.

BENJAMIN (Jacob's son). A physical belief as to life,
substance, and mind ; human knowledge, or so-called
6 mortal mind, devoted to matter ; pride ; envy ; fame ;
illusion ; a false belief ; error masquerading as the pos-
sessor of life, strength, animation, and power to act.

- 9 Renewal of affections ; self-offering ; an improved state
of mortal mind ; the introduction of a more spiritual
origin ; a gleam of the infinite idea of the infinite Prin-
12 ciple ; a spiritual type ; that which comforts, consoles,
and supports.

BRIDE. Purity and innocence, conceiving man in the
15 idea of God ; a sense of Soul, which has spiritual bliss,
and enjoys but cannot suffer.

BRIDEGROOM. Spiritual understanding ; the pure con-
18 sciousness that God, the divine Principle, creates man as
His own spiritual idea, and is the only creative power.

BURLAL. Corporeality and physical sense put out of
21 sight and hearing ; annihilation. Submergence in Spirit ;
immortality brought to light.

CANAAN (the son of Ham). A sensuous belief ; the
24 testimony of what is termed material sense ; the error
which would make man mortal, and would make mortal
mind a slave to the body.

- 27 **CHILDREN.** Life, Truth, and Love's spiritual thoughts
and representatives.

Sensual and mortal beliefs ; counterfeits of creation, 1
 whose better originals are God's thoughts, not in embryo,
 but in maturity ; material suppositions of life, substance, 3
 and intelligence, opposed to the Science of being.

CHILDREN OF ISRAEL. The representatives of Soul,
 not corporeal sense ; the offspring of Spirit, such as hav- 6
 ing wrestled with error, sin, and sense, are governed by
 divine Science ; some of the ideas of God, beheld as men,
 casting out error and healing the sick ; Christ's offspring. 9

CHRIST. The divine manifestation of God, which
 comes to the flesh, to destroy incarnate error.

CHURCH. The structure of Truth and Love ; whatever 12
 rests upon and proceeds from divine Principle.

The Church is that institution which affords proof of
 its utility, and is found elevating the race, rousing the 15
 dormant understanding from material beliefs, to the
 apprehension of spiritual ideas and the demonstration of
 divine Science, thereby casting out devils, or error, and 18
 healing the sick.

CREATOR. Spirit ; Mind ; intelligence ; the animat-
 ing divine Principle of all that is real and good ; self- 21
 existent Life, Truth and Love ; that which is perfect and
 eternal ; the opposite of matter and evil, which have no
 Principle ; God, who made all that was made, and could 24
 not create an atom or an element the opposite of Himself.

DAN (Jacob's son). Animal magnetism ; so-called
 mortal mind controlling mortal mind ; error, working out 27
 the designs of error ; one belief preying upon another.

1 DAY. The irradiance of Life ; light, the spiritual idea
of Truth and Love.

3 "And the evening and the morning were the first
day." (Genesis i. 5.) The objects of time and sense, in
the illumination of spiritual understanding, disappear,
6 and Mind measures time according to the good it un-
folds. This unfolding is God's day ; and "there shall
be no night there."

9 DEATH. An illusion, the lie of life in matter ; the
unreal and untrue ; the opposite of Life.

Matter has no life, hence it has no real existence.
12 Mind is immortal. The flesh, warring against Spirit ;
that which frets itself free from one belief, only to be fet-
tered by another, until every belief of life where Life is
15 not, yields to eternal Life. Any material evidence of death
is false, for it contradicts the spiritual facts of being.

DEVIL. Evil ; a lie ; error ; neither corporeality nor
18 mind ; the opposite of Truth ; a belief in sin, sickness,
and death ; animal magnetism ; the lust of the flesh,
which saith : "I am life and intelligence in matter.
21 There is more than one mind, for I am mind, — a wicked
mind, self-made, or created by a tribal god, and put into
the opposite of mind, termed matter, thence to reproduce
24 a mortal universe, including man, not after the image
and likeness of Spirit, but after my own image."

DOVE. A symbol of divine Science ; purity and
27 peace ; hope and faith.

DUST. Nothingness ; the want of substance, life, or
intelligence.

EARS. Not organs of the so-called corporeal senses, 1
but spiritual understanding.

Jesus said, referring to spiritual perception, "Having 3
ears, hear ye not?" (Mark viii. 18.)

EARTH. A sphere; a type of eternity and immortality, 6
which are likewise without beginning or end.

To material sense, earth is matter; to spiritual sense,
it is a compound idea.

ELIAS. Prophecy; spiritual evidence, opposed to ma- 9
terial sense; Christian Science, whereby to discern the
spiritual fact of whatever the material senses behold;
the basis of immortality. 12

"Elias truly shall first come and restore all things."
(Matthew xvii. 11.)

ERROR. See chapter on Recapitulation, page 472. 15

EUPHRATES. (A river.) Divine Science, encompass-
ing the universe and man; the true idea of God; a type
of the glory which is to come; metaphysics, taking the 18
place of physics; the reign of righteousness. The atmos-
phere of human belief, before it accepts sin, sickness,
or death; a state of mortal thought, whose only error is 21
limitation; finity; the opposite of infinity.

EVE. A beginning; mortality; that which does not
last forever; a finite belief concerning life, substance, and 24
intelligence in matter; error; the belief that the human
race originated materially instead of spiritually, — that
man started firstly from dust, secondly from a rib, and 27
thirdly from an egg.

1 EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

3 EYES. Spiritual discernment, — not material but mental.

Jesus said, thinking of the outward vision, "Having 6 eyes, see ye not?" (Mark viii. 18.)

FAN. Separator of fable from fact; that which gives action to thought.

9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

FEAR. Heat; inflammation; anxiety; ignorance; error; desire; caution.

FIRE. Fear; remorse; lust; hatred; destruction; affliction, purifying and elevating man.

15 FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

18 FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

21 GAD (Jacob's son). Science; spiritual being, understood; haste towards harmony.

GETHSEMANE. Patient woe; the human yielding to 24 the divine; love meeting no response, but still remaining love.

GHOST. An illusion; a belief that mind is outlined 1
and limited; a supposition that spirit is finite.

GIHON (river). The rights of woman acknowledged 3
morally, civilly, and socially.

GOD. The great I AM; the all-knowing, all-seeing,
all-acting, all-wise, all-loving, and eternal; Principle; 6
Mind; Soul; Spirit; Life; Truth; Love; all substance;
intelligence.

GODS. Mythology; a belief that life, substance, and 9
intelligence are both mental and material; a supposition
of sentient physicality; the belief that infinite Mind is
in finite forms; the various theories that hold mind to be 12
a material sense, existing in brain, nerve, matter; sup-
posititious minds, or souls, going in and out of matter,
erring and mortal; the serpents of error, which say, "ye 15
shall be as gods."

God is one God, infinite and perfect, and cannot be-
come finite and imperfect. 18

GOOD. God; Spirit; omnipotence; omniscience; om-
nipresence; omni-action.

HAM (Noah's son). Corporeal belief; sensuality; 21
slavery; tyranny.

HEART. Mortal feelings, motives, affections, joys, and
sorrow. 24

HEAVEN. Harmony; the reign of Spirit; government
by divine Principle; spirituality; bliss; the atmosphere
of Soul. 27

1 HELL. Mortal belief; error; lust; remorse; hatred;
revenge; sin; sickness; death; suffering and self-
3 destruction; self-imposed agony; effects of sin; that
which "worketh abomination or maketh a lie."

HIDDEKEL (river). Divine Science, understood and
6 acknowledged.

HOLY GHOST. Divine Science; the development of
eternal Life, Truth, and Love.

9 I, or EGO. Divine Principle; Spirit; Soul; incor-
poreal, unerring, immortal and eternal Mind.

There is but one I, or Us, but one divine Principle, or
12 Mind, governing all existence; man and woman un-
changed forever in their individual characters, even as
numbers which never blend with each other, though
15 they are governed by one Principle. All the objects of
God's creation reflect one Mind; and whatever reflects
not this one Mind, is false and erroneous, even the belief
18 that life, substance, and intelligence are both mental
and material.

I AM. God; incorporeal and eternal Mind; divine
21 Principle; the only Ego.

IN. A term obsolete in Science, if used in reference
to Spirit, or Deity.

24 INTELLIGENCE. Substance; self-existent and eternal
Mind; that which is never unconscious or limited.
See chapter on Recapitulation, page 469.

ISSACHAR (Jacob's son). A corporeal belief; the 1
offspring of error; envy; hatred; selfishness; self-will;
lust. 8

JACOB. A corporeal mortal, embracing duplicity, re-
pentance, sensualism. Inspiration; the revelation of
Science, wherein the so-called material senses yield to 6
the spiritual sense of Life and Love.

JAPHET (Noah's son). A type of spiritual peace,
flowing from the understanding that God is the divine 9
Principle of all existence, and man His idea, the child
of His care.

JERUSALEM. Mortal belief and knowledge, obtained 12
from the five corporeal senses; the pride of power,
and the power of pride; sensuality; envy; oppression;
tyranny. Home, heaven. 15

JESUS. The highest human corporeal concept of the
divine idea, rebuking and destroying error, and bringing
to light man's immortality. 18

JOSEPH. A corporeal mortal; a higher sense of
Truth, rebuking mortal belief, or error, and showing
the immortality and supremacy of Truth; pure affec- 21
tion, blessing its enemies.

JUDAH. A corporeal material belief, progressing
and disappearing; the spiritual understanding of God 24
and man appearing.

1 KINGDOM OF HEAVEN. The reign of harmony in
divine Science; the realm of unerring, eternal, and om-
nipotent Mind; the atmosphere of Spirit, where Soul is
supreme.

KNOWLEDGE. Evidence obtained from the five cor-
poreal senses; mortality; beliefs and opinions; human
theories, doctrines, hypotheses; that which is not divine,
and is the origin of sin, sickness, and death; the oppo-
site of spiritual Truth and understanding.

LAMB OF GOD. The spiritual idea of Love; self-
immolation; innocence and purity; sacrifice.

12 LEVI (Jacob's son). A corporeal and sensual belief;
mortal man; denial of the fulness of God's creation;
ecclesiastical despotism.

15 LIFE. See chapter on Recapitulation, page 468.

LORD. In the Hebrew this term is sometimes em-
ployed as a title, which has the inferior sense of master,
or ruler. In the Greek, the word *kurios* almost always
has this lower sense, unless specially coupled with the
name God. Its higher signification is Supreme Ruler.

21 LORD GOD. Jehovah.

This double term is not used in the first chapter of
Genesis, the record of spiritual creation. It is intro-
duced in the second and following chapters, when the
spiritual sense of God and infinity are disappearing from
the recorder's thought, — when the true scientific state-
ments of the Scriptures become clouded, through a

physical sense of God as finite and corporeal. From 1
 this follow idolatry and mythology, — belief in many
 gods, or material intelligences, as the opposite of the 3
 one Spirit, or intelligence, named Elohim, or God.

MAN. The compound idea of infinite Spirit; the spirit-
 ual image and likeness of God; the full representation 6
 of Mind.

MATTER. Mythology; mortality; another name for
 mortal mind; illusion; intelligence, substance, and life 9
 in non-intelligence and mortality; life resulting in death,
 and death in life; sensation in the sensationless; mind
 originating in matter; the opposite of Truth; the op- 12
 posite of Spirit; the opposite of God; that of which im-
 mortal Mind takes no cognizance; that which mortal
 mind sees, feels, hears, tastes, and smells only in belief. 15

MIND. The only I, or Us; the only Spirit, Soul, divine
 Principle, substance, Life, Truth, Love; the one God;
 not that which is *in* man, but the divine Principle, or 18
 God, of whom man is the full and perfect expression;
 Deity, which outlines, but is not outlined.

MIRACLE. That which is divinely natural, but must 21
 be learned humanly; a phenomenon of Science.

MORNING. Light; symbol of Truth; revelation and
 progress. 24

MORTAL MIND. Nothing, claiming to be something,
 for Mind is immortal; mythology; error creating other
 errors; a suppositional material sense, *alias* the belief 27

1 that sensation is in matter, which is sensationless; a
 belief that life, substance, and intelligence are in and of
 3 matter; the opposite of Spirit, and therefore the oppo-
 site of God or good; the belief that life has a begin-
 ning, and therefore an end; the belief that man is the
 6 offspring of mortals; the belief that there can be more
 than one creator; idolatry; the subjective states of error;
 material senses; that which neither exists in Science, nor
 9 can be recognized by the spiritual sense; sin; sickness;
 death.

MOSES. A corporeal mortal; moral courage; a type
 12 of moral law, and the demonstration thereof; the proof
 that, without the gospel, — the union of justice and
 affection, — there is something spiritually lacking, since
 15 justice demands penalties under the law.

MOTHER. God; divine and eternal Principle, Life,
 Truth, and Love.

18 NEW JERUSALEM. Divine Science; the spiritual facts
 of the universe, and the harmony thereof; the kingdom
 of heaven, or reign of harmony.

21 NOAH. A corporeal mortal; knowledge of the noth-
 ingness of material things, and the immortality of all
 that is spiritual.

24 OIL. Consecration; charity; gentleness; prayer;
 heavenly inspiration.

PHARISEE. Corporeal and sensuous belief; self-right-
 27 eousness; vanity; hypocrisy.

PISON (river). The love of the good and beautiful, 1
and their immortality.

PRINCIPLE. See chapter on Recapitulation, page 465. 3

PROPHET. A spiritual seer; disappearance of material sense, before the conscious facts of spiritual Truth.

PURSE. Laying up treasures in matter; error. 6

RED DRAGON. Fear; inflammation; sensuality; subtlety; error; animal magnetism.

RESURRECTION. Spiritualization of thought; a new 9
and higher idea of immortality, or spiritual existence; material belief, yielding to spiritual understanding.

REUBEN (Jacob's son). Corporeality; sensuality; de- 12
lusion; mortality; error.

RIVER. Channel of thought.

When smooth and unobstructed, it typifies the course 15
of Truth; but muddy, foaming, and dashing, it is a type
of error.

ROCK. Spiritual foundation; Truth. Coldness and 18
stubbornness.

SALVATION. Life, Truth, and Love, understood and
demonstrated as supreme over all; sin, sickness, and 21
death destroyed.

SEAL. The signet of error, revealed by Truth.

- 1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew),
 subtlety; a lie; the opposite of Truth, named error;
 3 the first statement of mythology and idolatry; the belief
 in more than one God; animal magnetism; the first lie
 of limitation; finity; the first claim that there is an
 6 opposite of Spirit, or good, termed matter, or evil; the
 first delusion that error exists as fact; the first claim
 that sin, sickness, and death are the realities of life.
 9 The first audible claim that God was not omnipotent,
 and that there was another power, named *evil*, which
 was as real and eternal as God and good.
- 12 SHEEP. Innocence; inoffensiveness; those who fol-
 low their leader.

SHEM (Noah's son). A corporeal mortal; kindly affec-
 15 tion; love rebuking error; reproof of sensualism.

SON. The Son of God, the Messiah or Christ. The
 son of man, the offspring of the flesh. "Son of a
 18 year."

SOULS. See chapter on Recapitulation, page 466.

SPIRIT. Divine substance; Mind; divine Princi-
 21 ple; all that is good; God; that only which is perfect,
 infinite, everlasting; omnipresence and omnipotence.

SPIRITS. Mortal beliefs; corporeality; evil minds;
 24 supposed intelligences, or gods; the opposites of God;
 errors; hallucinations. (See page 466.)

SUBSTANCE. See chapter on Recapitulation, page 468.

SUN. The symbol of Soul governing man, — of Truth, 1
Life, and Love.

SWORD. The idea of Truth ; justice. Revenge ; anger. 3

TARES. Mortality ; error ; sin ; sickness ; disease ;
death.

TEMPLE. Body ; the idea of Life, substance, and in- 6
telligence ; the superstructure of Truth ; the shrine of
Love ; a material superstructure, where mortals congre-
gate for worship. 9

THUMMIM. Perfection ; the eternal demand of divine
Science.

The Urim and Thummim, which were to be on 12
Aaron's breast when he went before Jehovah, were holi-
ness, purification of thought and deed, which alone can
fit us for the office of spiritual teaching. 15

TIME. Mortal measurements ; limits, in which are
summed up all human acts, thoughts, beliefs, opinions,
knowledge ; matter ; error ; that which begins before, 18
and continues after, what is termed death, until the
mortal disappears, and spiritual perfection appears.

TITHE. Contribution ; tenth part ; homage ; gratitude. 21
A sacrifice to the gods.

UNCLEANLINESS. Impure thoughts ; error ; sin, dirt. *but there is no dirt!!*

UNGODLINESS. Opposition to the divine Principle, and 24
its spiritual idea.

1 UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

3 Paganism and agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as
6 the All-in-all, forever near.

Paul saw, in Athens, an altar dedicated "to the unknown God." Referring to it, he said to the Athenians:
9 "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii. 23.)

URIM. Light.

12 The rabbins believed that the stones in the breastplate of the high-priest had supernatural illumination; but Christian Science reveals Spirit, not matter, as the
15 illuminator of all. The illuminations of Science give us a sense of the nothingness of error; and they show the spiritual inspiration of Love and Truth to be the only fit
18 preparation for admission to the presence and power of the Most High.

VALLEY. Depression; meekness; darkness.

21 "Though I walk through the valley of the shadow of death, I will fear no evil." (Psalms xxiii. 4.)

Though the way is dark in mortal sense, divine Life
24 and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley
27 to bud and blossom as the rose.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in

token of reverence and submission, and in accordance 1
with Pharisaical notions.

The Judaic religion consisted mostly of rites and cere- 3
monies. The motives and affections of a man were of
little value, if only he appeared unto men to fast. The
great Nazarene, as meek as he was mighty, rebuked the 6
hypocrisy which offered long petitions for blessings upon
material methods, but cloaked the crime, latent in
thought, which was ready to spring into action, and 9
crucify God's anointed. The martyrdom of Jesus was
the culminating sin of Pharisaism. It rent the veil of
the temple. It revealed the false foundations and super- 12
structures of superficial religion, tore from bigotry and
superstition their coverings, and opened the sepulchre
with divine Science, — immortality and Love. 15

WILDERNESS. Loneliness; doubt; darkness. Spon-
taneity of thought and idea; the vestibule wherein a
material sense of things disappears, and spiritual sense 18
unfolds the great facts of existence.

WILL. The motive-power of error; mortal belief;
animal power. The might and wisdom of God. 21

“For this is the will of God.” (1 Thessalonians iv. 3.)

Will, as a quality of so-called mortal mind, is a wrong-
doer; hence it should not be confounded with the term 24
as applied to Mind, or one of God's qualities.

WIND. That which indicates the might of omnipo-
tence, and the movements of God's spiritual government, 27
encompassing all things. Destruction; anger; mortal
passions.

1 The Greek word for *wind* (*pneuma*) is used also for
spirit; as in the passage in John's Gospel, the third chap-
3 ter, where we read: "The wind [*pneuma*] bloweth where
it listeth. . . . So is every one that is born of the Spirit
[*pneuma*]." Here the original word is the same in both
6 cases, yet has received different translations, — as in
other passages in this same chapter, and elsewhere in the
New Testament. This shows how our Master had con-
9 stantly to employ words of material significance to un-
fold spiritual thoughts. In the record of Jesus' supposed
death we read: "He bowed his head, and gave up the
12 ghost;" but this word *ghost* is *pneuma*. It might be
translated *wind* or *air*; and the phrase is equivalent to
our common statement, "He breathed his last." What
15 Jesus gave up was indeed air, an etherealized form of
matter; for never did he give up Spirit, or Soul.

WINE. Inspiration; understanding. Error; forni-
18 cation; temptation; passion.

YEAR. A solar measurement of time; mortality;
space for repentance.

21 "One day is with the Lord as a thousand years."
(2 Peter iii. 8.)

One moment of divine consciousness, or the spiritual
24 understanding of Life and Love, is a foretaste of eternity.
This exalted view, obtained and retained when the
Science of being is understood, would bridge over, with
27 life discerned spiritually, the interval of death; and man
would be in the full consciousness of his immortality and
eternal harmony, where sin, sickness, and death are un-
30 known. Time is a mortal thought, whose divisor is the

solar year. Eternity is God's measurement of Soul-1 filled years.

YOU. As applied to corporeality, a mortal ; finity. s

ZEAL. The reflected animation of Life, Truth, and Love. Blind enthusiasm ; mortal will.

ZION. Spiritual foundation and superstructure ; inspiration ; spiritual strength. Emptiness ; unfaithfulness ; desolation.

CHAPTER XVIII.

FRUITAGE.

Wherefore by their fruits ye shall know them. — CHRIST JESUS.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. — ST. PAUL.

Let us get up early to the vineyards: let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth. — SOLOMON'S SONG.

THOUSANDS of letters could be presented, in testimony of the healing efficacy of Christian Science and particularly concerning the vast number of people who have been reformed and healed through the perusal or study of this book.

For the assurance and encouragement of the reader, a few of these letters are here republished from **THE CHRISTIAN SCIENCE JOURNAL** and **CHRISTIAN SCIENCE SENTINEL**. Most of the originals are in the possession of the Editor, who can authenticate the testimonials which follow.

A YEAR OF CHRISTIAN SCIENCE.

Two sayings of Christ have recently been impressed on my thought as never before: "Seek, and ye shall find," "They that be whole need not a physician, but they that are sick."

A year ago I was sick, — sick physically, — and had been so for eight years, but more sick mentally. Life for

me had been a hopeless tangle, and up to that time I could see no pleasant prospect, no hope of desire fulfilled. Eight years of chronic diarrhoea had so weakened me that while the disease had partially left me, the discouraged heart-sickness had vastly increased. I needed a physician and I knew it, but I had tried all schools and classes of doctors with little avail. I now see that I diagnosed my needs very well when I came to the conclusion that if I gained any benefit it would be by some mental method that I had so far failed to discover.

But I then classed mental and spiritual methods as distinct and separate, hence my first move was in the wrong direction, and my first effort to seek was in the fields of animal magnetism. I had previously in my early life explored spiritual fields as presented in the evangelical churches, and for the last five or six years had dropped them as not fully supplying my needs. But mesmerism and animal magnetism proved farther from my needs than all else. Finally, as I was in the Public Library in Lowell, Mass., one day, I wondered if among all that array of books and literature there was yet any thought, or system, or wisdom, that the ages had accumulated that was or could be of any value to me, or if it was still true as in Solomon's day that "of making books there is no end," and "all is vanity." I sat down at a table in the reading room and picked up the *Christian Science Journal* for May, 1899, the first one I had ever seen, and, practically, it was the first I had ever heard of Christian Science. Before I left that table I knew that if half that I found in that *Journal* were true, I should have to seek no farther, for I had found what I wanted.

I soon was able to prove to myself whether the testimony in that *Journal* was true or not, for I went from that table to the desk and learned that the book, "Science and Health with Key to the Scriptures" by Mary, Baker G. Eddy, was in the library, and I took that home with me. I had read a few pages in the book when this expression arrested my attention: "The divine Spirit testifying through Christian Science unfolded to me the demonstrable fact that matter possesses neither sensation nor life." What, thought I, no life nor sensation in matter? but my body is called matter and that has both, has it not? But how if I have left this body? does the body have life or sensation then? Then it is not the body, but I, mind or soul or whatever governs the body, that experiences the sensations and exhibits life; and if this be so, as it must be, perhaps the author has found a way to control, through God's omnipotent power, this life and sensation. I have tried enough to know I cannot control it myself.

Thus at the opening of the book I caught somewhat its inner meaning, and before I had read more than half through it, I found a chance to prove if it be true or not, for a severe cold, sore throat, and cough set in, such as generally took my time and attention for four or five weeks with many medicines. I bravely said, "No medicines now," and in a crude way began to treat myself. In twenty-four hours the cold had disappeared. That satisfied me, and I continued reading the book. For years my diet had been confined to the simplest kinds of food and the smallest quantity I could well live on.

I did not treat myself for this condition of things, for I understood it was chronic, and I supposed it would be a

long, hard, and perhaps slow, thing to heal by any method. The doctors had always so intimated. But one day in about a month I suddenly awoke to the fact that I was eating with impunity anything I wanted. *The reading of the book had healed me.*

I had not thus far seen any Christian Scientist or been to any church, owing to a feeling that those connected with Christian Science were not desirable people to associate with and had better be avoided; but having now found the Science a true Science, I ventured to investigate the Scientists, and now, after having in my travels the past six months visited perhaps as many churches and met as many Scientists as is the lot of most men, I know that there are no more unselfish, clear-headed, pure-minded, respectable, and desirable people than are to be met everywhere among them.

Christian Science found me a weak, puny man of one hundred and thirty pounds: to-day I weigh one hundred and fifty-five and am still growing, physically I presume, mentally surely. My thought was not clear, memory was poor, and mental work was a heavy effort, all of which is changed to-day beyond my power to describe, and wholly for the better. This improvement physically and mentally has gone on while my work has subjected me to all kinds of exposure; riding in a sleeping car with a draught blowing on my head all night without catching cold; getting thoroughly wet with perspiration, then without additional clothing riding for miles in an open buggy through a damp, cold air, and no resulting cold; eating all kinds of fare at all kinds of hotels at all hours of day or night. How is that to mortal thought for a man who only a year ago had lived

for eight years in the bonds of chronic diarrhœa and dyspepsia? and the half is not told! Would I go back? Never! All the years of my life were a complete failure save that by their sharp experiences they drove me to seek and find Science, and one year of God's service in Science has given me more satisfaction than all my material life before.

Christ came not to the man who believes himself whole; but he who is sick, and knows himself sick, physically or mentally, can find in Christian Science the physician which heals all manner of sickness to-day as of yore.

J. B. T., Lowell, Mass.

FROM DRUGS TO CHRISTIAN SCIENCE.

PRIOR to my acceptance of Christian Science, I was never satisfied, and drifted from one "ism" to another, and was driven from pillar to post in all the "ologies" and theories of the present day. I had studied closely many of the physical sciences and sciences allied. I was skeptical in everything appertaining to religion, and did not hesitate to express my opinion that all religions were based on ignorance, superstition, and dogma. However, I avoided religious discussions.

I was at the time engaged in the practice of medicine, and had been continuously for fifteen years, and was generally considered by friends and by the medical profession successful as a practitioner. Though the moral precepts of my parents were good, I wandered therefrom and acquired habits and appetites that were neither becoming nor profitable.

I first opened "Science and Health with Key to the

Scriptures" on the night of June 14, 1899. I did not merely read it; I studied it. I read a few pages daily, devoting three or four hours to each reading, very thoughtfully considering every sentence, and I soon saw I was grasping its meaning. For many years, in all my studies, I had carefully marked all sentences of special merit, and subsequently referred to them and studied them thoroughly. I began this in reading Science and Health, but quickly found that each sentence deserved a mark.

Before this I seemed to delight in abusing Christian Science and its advocates, but I at once recognized that the morals taught therein were of the highest type. After reading the preface the first night, I began to think of God—a Something remote from my thoughts before. By the third day my ideas and habits were so radically changed that I announced to my wife that "Christian Science will be our only family medicine henceforth." I further announced to her that I proposed to discontinue the practice of medicine.

At this juncture the desire to read Science and Health was rapidly and constantly increasing, and I neglected a large part of my work on the fifth day to read it for seven hours.

It became clear to me that it was man's imperative duty to live the Golden Rule here and now, and I saw that man must love his neighbor as himself. I was being taught to behold the beautiful, the pure, the good in my fellow-man, instead of seeing the defects or errors, as I was so prone to do before reading this wonderful book. In a word, many errors were departing, and leaving me in a very positive and progressive fashion. I count all

my losses gains, and the changes were painless and unceremonious.

During the first few weeks I was ashamed to speak of my convictions to others than my family. I kept my book hidden so that friends and patients visiting me might not learn of the investigations I was making. However, in a short time, solid conviction overwhelmed me. Following this, I kept *Christian Science literature* on my desk in plain view, and I began to talk to friends wherever I met them. I now needed a Bible, and bought one, and also began its study in this new light. I was about one month in reading *Science and Health* through, and gained in that month wisdom leading to more satisfaction and comfort than I had derived from all previous studies.

I was professor of bacteriology and histology in a medical college, also professor of chemistry and director of the chemical laboratory in another school. In addition to telling my physician friends of my reformation, I resigned these chairs, disposed of my library, microscope, surgical instruments, and drugs; in fact, I got rid of everything I had that looked as if it belonged to a doctor's outfit.

No sooner had I made my acceptance of Christian Science known, than I was kindly invited to attend a Wednesday evening meeting, and all I heard at that meeting appealed to my reason as common sense. I was perfectly at home, and was made to feel so by those I met.

Two questions are often propounded to me in and out of the medical profession and by former patrons: First, Is there any money in it? Second, Can you heal disease? To the first question, I usually reply, 'God sup-

plies all our needs. Christian Science is not a money-making proposition ; it is a work of love. The average mortal looks with mystic awe upon the man animated with a purpose beyond the acquisition of money. To the second question I reply, Christian Science complied with, as set forth in the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, will heal disease of every phase. I try to show those interested that a knowledge of Christian Science and its healing influence can best be obtained through a conscientious study of Science and Health in connection with the Bible.

In conclusion, I desire to state that, in my short experience in Christian Science, I have witnessed the healing of many cases of disease, usually considered hopeless from the standpoint of *materia medica*. Neither pen nor tongue can ever express my gratitude for having been led into this Science, and I never could have accepted it had I not seen it was demonstrable and pre-eminently scientific. Though I resolved to give Science and Health a fair and just reading, I wanted it to be untrue, and my primary object in reading it was to write a paper denouncing Christian Science, which I proposed to read before a medical society. However, the paper has never been written, and in lieu thereof, I herewith tender this abridged statement of my experience.

A. L. H., *Kansas City, Mo.*

TO ENGLISHMEN.

IN England, rightly or wrongly (except in isolated instances, the latter), there is a popular impression that anything emanating from America in the way of journal-

istic statements must be taken *cum grano salis*, and a very large one at that sometimes. Noticing that in the *Journal* the testimonies of healing and other demonstrations are, for the most part, American or Canadian, for the benefit of my fellow-countrymen who may be doubting Thomases, I write to give them a few personal experiences of Christian Science as a healing agent.

I am an Englishman, and a solicitor of the Supreme Court of Judicature in England, entered on the roll the 24th day of July, A. D. 1889, on which roll my name still appears, although I am now practising law in Canada. I suppose, therefore, I may lay claim to being probably the first English lawyer who has had the privilege of bearing testimony in these pages to the healing and uplifting power of Christian Science as set forth and expounded in the text-book "Science and Health with Key to the Scriptures" by Mrs. Mary Baker G. Eddy, who is one of the noblest manifestations of womanhood of the nineteenth century, the revered and loved authoress of a book which, if perused in its entirety, carefully, thoughtfully, and honestly, from beginning to end, putting aside, as far as possible, all bigotry, preconceptions, and prejudices, will do more for the reader thereof, physically and spiritually, than all the books he has ever read or can read, not excepting the Bible, for he will there find the interpretation of the Holy Scriptures, and his understanding will be enlarged and enlightened as to the truths therein contained. Let me say that all my life I have been a stanch member of the Church of England, and up to nearly two years ago a firm believer in *materia medica*. In my humble opinion, there is no *dissent* in Christian Science from the said Church of England, but

an *ascent*, an expansion, a going onward and upward from the point where dogmatic teaching and theology leave off.

My experiences of Christian Science as a healing agent are as follows : —

Some eighteen months ago I accidentally overheard a conversation between two prominent citizens of this town. One of them, an old gentleman of seventy-eight years, was relating to the other how he had, by means of Christian Science, been cured of almost life-long sciatica, and also of angina pectoris, which threatened to end fatally for him. My curiosity aroused, I called on the healer through whose agency the truth had been brought home to the old gentleman, and the upshot of my visit was that I purchased the text-book, *Science and Health*, and read it. For over twenty years of my life prior to this, I had smoked tobacco in every form, although many a time I had tried to give it up, but the craving for it always broke down my good resolutions. Before I had read half-way through *Science and Health* *I forgot to smoke*. I did not give *it* up, it gave me up! I have never smoked since (now over seventeen months), nor have I had any craving or desire for tobacco in any shape or form, — in fact, I *believe* that if I now attempted to smoke, tobacco would cause nausea.

For thirty years I have been accustomed to the use of wine, spirits, beer, etc., both as beverages and for “ medicinal purposes.” In less than three months, without being treated in any way therefor, except reading the aforesaid book, and without any inconvenience to myself, all alcoholic drinks went out of my life.

From infancy I have been (in belief) a great sufferer

from chronic asthmatical bronchitis and eczema, being treated without avail by many eminent English physicians for the latter complaint, amongst whom I might mention the great dermatologist, the late Dr. James Starlin. Since gaining the slight understanding of Christian Science I now possess I have not had one attack of asthma or bronchitis, and have been free from eczema for nearly a year. For the encouragement of my English brethren who may not have the same advantages that we can claim on this side of the Atlantic in the way of Christian Science healers and teachers, I can assure them that all the above demonstrations have come about solely through a careful perusal of Mrs. Eddy's wonderful book, and also that I have never received any class instruction. Might I add in conclusion that although the physical healing in Christian Science to the human mind is a great and wonderful thing, it is only a fractional part of the many and unspeakable benefits, physical and spiritual, to be derived from the earnest and conscientious study thereof, and my advice to all those who read this is, *If you do not believe me or my statements, try it yourselves, and see who is wrong.*

T. C. D., Toronto, Can.

HEALED BY READING SCIENCE AND HEALTH.

I HAVE often thought I would give to the readers of the *Sentinel* my first experience in Christian Science and also my healing, which seemed to me wonderful and beautiful, for a world of sadness was changed to a world of gladness, and a life of suffering to one of health and peace and joy.

From childhood to the time of my healing, which, to

me, included many weary, lingering years, I can scarcely remember a time when I was not taking medicines in some form. I was a great sufferer the larger part of the time. At last my health broke down entirely, and I lost all use of my back and limbs. My physician told me I would never be well again or able to work any to speak of. I had those who were called the best doctors in the city, but received little or no relief.

It was after a winter of great suffering, I being confined to my bed, that Christian Science first came to me in the form of a tract that a Christian Scientist who had recently become my neighbor left at the door. It came to my bed, and I read it wondering if it could be possible for me to be healed. I read and re-read this tract, and when my physician came I showed it to him and asked him what he thought about it. He told me it was the work of the devil. So I thought I had to give up what seemed to me my last hope, for I was getting worse all the time.

Some months after, the same lady gave me "Science and Health with Key to the Scriptures" to read, telling me it would heal me. I was then willing to try it. I was taking medicine every fifteen minutes, and was nearly hopeless. It was a bright, warm day, and I was lifted into a chair and drawn out onto the porch to get the fresh air. I could only read a few lines at a time, and had been forbidden to read at all. I was reading the preface when I saw very clearly that God did not behold my suffering and that He was a God of Love. I know I was healed that very instant. I laid the book down in my lap and listened to the music of those beautiful words: "God is Love." All had seemed sad before, that beautiful day was full of sad-

ness; now it was all changed to joy. The birds all sang that same sweet song, "God is Love," and the winds seemed to join in the chorus. Every sound I heard seemed to repeat the same sweet refrain, until I forgot all my suffering and sadness and arose and walked about the house.

That very day I threw away all my medicine and dismissed my physician. Although that was seven years ago, I have had no occasion to use drugs as medicine in any form since.

In two weeks I walked as much as I pleased, still reading Science and Health and improving all the time; I felt as one walking on air. I gained in weight until from being a shadow of ninety-five pounds I reached one hundred and sixty-five pounds. Through the little understanding I had gained of this blessed Truth my husband was healed of two chronic diseases.

I wish to say to those who think the price of our literature is too high, that if I could not get another copy, there is no price on earth that would induce me to part with my Science and Health. Not mentioning the money paid for doctors' bills, I gave for one medical book \$3.50, for another \$6.75, and after studying these I found I had more diseases than before their purchase. For the small sum of three dollars I purchased a copy of Science and Health, and through reading it understandingly found I had no diseases. It always brings a feeling of pity when I hear any one say our text-book is too costly. Who would not give three dollars to be freed from all disease? I seemed to have all, or nearly all, the ills that flesh is heir to. I will not try to enumerate them, but one that I was made

free from — one that had always been with me — was a pain on the top of my head. A weight seemed to be there, and the very slightest exertion would cause the most intense suffering, and the pressure would increase, with no relief. The doctors told me that I never would be freed, as my brain was too large for the space allotted to it, and that was what caused the pressure and pain. Soon after reading *Science and Health* I forgot I had a brain that was too large, for all the pain and pressure were gone. Oh, I can never tell how free I felt, with no pain, after so many years of suffering.

M. M. S., Clinton, Ia.

WHY I AM A CHRISTIAN SCIENTIST.

I BECAME interested in Christian Science, through the healing of a friend. My prejudice against religion was so strong that when “*Unity of Good*,” the first book on Christian Science I read, was given me, I threw it down several times, and said, “This is too much religion for me, I cannot stand it.” But my friend was healed by Christian Science, and I wanted to ascertain how it was accomplished. There must be something in it that I did not understand. My curiosity was greater than my prejudice, so I resumed reading the work. When I began to read “*Science and Health with Key to the Scriptures*,” my prejudice did not last long. It appeared to have so much common sense, and so many practical ideas, besides being free from superstition, that it just suited me. I was not looking for healing, but for an understanding of the Principle of healing. Before becoming interested in Christian Science, I had been reading medical works on the digestion of food, and my stomach

became so affected that I could not digest anything but the plainest kind of food. If I dared eat any luxuries, I could not sleep. I became a slave to my stomach. Before I was half through reading Science and Health I was free. My stomach was once my master, now it is my servant. I was cured of the belief that life is in matter, and depending on the heart, stomach, and lungs for existence, by the understanding that Life is God, and that God is Mind.

Science and Health is the greatest book that has been published in modern times, for it is the key to the Bible, and all the hidden treasures of life. I would not, if it were possible, relinquish my understanding of Christian Science for all the gold in the universe.

We often hear people who are in bondage to self and trying to get something for nothing ask, "Why could not God have revealed Christian Science to them as well as to Mrs. Eddy?" Why could He not have revealed the telephone, the phonograph, or wireless telegraphy to them, as well as to Bell, to Edison, or to Marconi? It was because they were not looking in the right direction. God only helps those who help themselves. We must use the talents we already possess if we wish to receive more.

When a person discovers or invents anything, he must first see the necessity for it. Then let him get away from self, out of the ruts and grooves that others have been working in; away from the seen to the unseen; from matter into Mind, and then thoughts of Truth will be manifest through him. It is useless for us to waste our time trying to discover something that has already been discovered, or finding fault with it because it was discovered by a woman, or by some other person.

No one can advance in any line, who is unwilling to take advantage of the progress made by others. Everything is governed by law, and the only thing that keeps us back is our ignorance of it, or our unwillingness to conform to it. If we wish to succeed we must take the world as we find it and adjust ourselves to our circumstances, whatever they may be. We can soon learn to control circumstances instead of letting circumstances control us.

It is just as much of a wrong to cheat ourselves as to cheat others. The law of right wrongs no one. The value of the book *Science and Health* is not in what it costs to print it, but in the amount of Truth and information it contains and the benefit it is to those who make use of it. When we take into consideration the amount of time and thought Mrs. Eddy devoted to writing it, the difficulties she encountered in having it published, the amount of persecution she has endured since writing it, no one with any appreciation of the Truth can think that the price is too high. This world can never repay the debt it owes her for discovering the Truth contained in *Science and Health*.

J. W. R., San Francisco, Cal.

BLOOD POISON AND OTHER TROUBLES CURED.

I HAVE long felt a desire to express my gratitude for and appreciation of Christian Science; but because I had no particularly startling demonstrations to relate, I remained silent. However, being out to-day with some ladies who are not Scientists, I saw and heard such expressions of weariness and fatigue over a few hours spent in the art galleries, that I returned to my home rejoicing in my understanding of Science, and prepared to study the

Sunday lesson. Upon opening the *Quarterly*, I found that the lesson for the next Sunday commanded us so plainly to "Give thanks unto the Lord, call upon His name, make known His deeds among the people," that I immediately took up my pen to write down *some* of the blessings Christian Science had brought me. I never could write all. Seven years ago I suffered for one year most terribly with blood poisoning. Many physicians attended me without any permanent benefit. The last one sent me to a sanitarium. I could not stay there, and returned home disgusted with what I had seen and been through, when a Christian Scientist came and talked to me and loaned me her book for a few hours each day. I saw it was a good book, and purchased one for myself, and was perfectly healed by the reading of it. Old diseases of long standing disappeared with the blood poison. I had been ill much of my life, and was particularly subject to throat difficulties, — diphtheria, etc. I am in perfect health to-day and have been for six years. The relief from the load of fear I had dragged through life is beyond description, and the spiritual uplifting is even greater than the physical healing. My healing was speedy. I was enabled to demonstrate for myself by following Mrs. Eddy's book, "Science and Health with Key to the Scriptures." I thank God for His greatest of blessings, — Christian Science.

G. G., Chicago, Ill.

BENEFITS RECEIVED FROM THE STUDY OF SCIENCE AND HEALTH.

It is just three years since I first heard of Christian Science. From 1888 to 1897 my health had been very

poor. During this time I had been searching for a religion more in harmony with my view of the teachings of the New Testament than the religion of my birth, and had with this end in view investigated the creeds and tenets of many churches, sects, and religious societies. In pursuing this search I borrowed, in August, 1897, a copy of *Science and Health*. In October, I bought a copy and began studying it in connection with the Bible. While studying it, my health gradually but certainly improved; attacks of inflammation of the lungs, bronchitis, and catarrh, to which I had been subject every winter, ceased, and have never returned.

Having spent some time in the study of pharmacy and *materia medica*, you may imagine with what surprise I read this in "*Science and Health with Key to the Scriptures*" by Mary Baker G. Eddy, "The perusal of the author's publications heals sickness constantly." I had been taught by years of schooling that drugs were man's God-appointed healing and curative agents. Although doctors and drugs had failed to restore me to health, and although I had seen that medicine as practised was in no sense scientific, yet my faith in material means had not been destroyed, for I still believed that there was some *thing* (perhaps as yet undiscovered) possessing the necessary therapeutic properties to effect a cure.

Three years' immunity from such diseases tends to prove that the proper remedy has been applied. This remedy, applied understandingly, has healed and will heal these diseases in others as certainly as it has in me. It has healed and will heal all other diseases as surely as it has these.

So deeply was the Truth buried under the rubbish of man-made doctrines, human theories, and material beliefs, that we sometimes wonder that its discovery was possible. Under *materia medica* we believed man's health was largely dependent upon food, climate, drugs, physicians, etc., but Christian Science is freeing mankind from this absolute dependence upon the material and personal by establishing his confidence and trust in God as "a present help in trouble."

As a beneficiary of this Science — this *Christian Science* — I owe a debt of gratitude to its Discoverer and Founder, who by her self-sacrifice and superhuman love was enabled, first, to attain to an understanding of this Truth, then, to reduce to human comprehension this Science of Spirit, couch its exposition in simple language, embody its complete statement in one volume, and place it within the reach of all who desire it.

G. A., Toronto, Can.

HEALED BY READING SCIENCE AND HEALTH.

It is nearly four years since Christian Science was brought to my notice by the miraculous (as it seemed to me then) recovery of a friend who had been an invalid for several years. She lent me "Science and Health with Key to the Scriptures," and rather timidly (as she knew I was not at all religious) suggested my reading it.

The book seemed to rend me. However, I could not lay it down. I devoured it, and thought it the most powerful work I had ever read.

I had suffered for nine or ten years from a very troublesome and painful disease in my throat, and had tried

every remedy. The late Sir Morell Mackenzie and many other specialists told me that it was incurable, and the only way to keep the disease in check was to have my throat cauterized every three months. This caused me very great pain. I had, however, given up worrying about it, for I thought, "What can't be cured must be endured." To my intense surprise, shortly after beginning to study Science and Health, I felt that my throat was perfectly well, and from that time till now I have not felt it.

I am able to read aloud for hours at a time, and sing, which formerly I was quite unable to do. This healing has been a very great comfort to me, for it has enabled me to work entirely in the Master's vineyard with a joyful and grateful heart. I am indeed grateful to Mrs. Eddy for the wondrous light that she has been the means of shedding upon us. It is now my privilege and joy to take the same truth to others who are equally in bondage, either physically or mentally.

F. C. F., Manchester, Eng.

TOBACCO AND LIQUOR HABITS DESTROYED.

WITH a grateful heart I acknowledge the multiplied blessings I have received through the teachings of Christian Science and the study of the text-book, "Science and Health with Key to the Scriptures." My wife's thought had been earlier directed to Christian Science for a chronic affection of the eyes, and seeing the benefit she was deriving, although entirely uninterested myself in the work which was bringing out happiness where for years misery had reigned, I wished to help her with a copy of this text-book, which I accordingly procured.

This, for me, proved to be "God's opportunity," for with what, from a human standpoint, might be called curiosity, but which I now recognize as the prompting of divine Love, I opened the book and glanced at its contents. From that moment my journey out of material belief into spiritual understanding commenced. Having tasted of the water of life, I thirsted for more. The scales began to fall from my eyes, and I was learning that "Man is spiritual and not material" (Science and Health). I then experienced a pleasure in the study of the Scriptures that I had never known before. Its precepts, illumined by the (to me) new thought revealed in our text-book, began to destroy the error of mortal sense almost before I realized it.

I had been a tobacco smoker for upwards of twenty years; nothing but the very strongest mixtures and brands seeming to satisfy this so-called taste. It was entirely destroyed within four weeks from the time I first saw Science and Health; and although two years have passed I have never had the slightest desire for tobacco in any form since. For even a longer period I had been addicted to the use of intoxicating drink and profane language, with social habits in organizations that kept me from home four or five nights in the week. These also have been destroyed through the application of the Truth taught in this remarkable book. My thought, actions, and aspirations have turned in a completely opposite direction. My home is harmonious, my business has lost its worry, and things that I once thought of the highest importance to my prosperity have now lost their force. My one desire is to "press toward the mark for the prize of the high calling of God in Christ Jesus,"

earnestly striving for that mind to be in me which was also in him.

For the light that I have thus far received; for my earnest desire for a clearer understanding of God (Good) as the only mind, and of my relationship to Him; for the certainty I have that perfection will eventually be reached if I am faithful, — for all these blessings I realize that I owe endless gratitude and love to the Discoverer and Founder of Christian Science whose exalted thought, holy life, and incessant toil fitted her to be the recipient of this revelation, and who, being led by divine Love, has given it to the world in such a form that “the way-faring men, though fools, shall not err therein.”

T. D. B., New York, N. Y.

LAMENESS CURED.

TEN years ago my wife became interested in Christian Science, and from that time the book *Science and Health* has been in our home. I now regret that for a number of years I had not the interest to read it.

I had been troubled for more than a year with a lameness caused by over-lifting, which seemed to grow steadily worse. One evening about two years since I was suffering acutely, and *Science and Health* being among other books on the table, I took it and read perhaps two hours, and when I arose to retire for the night every vestige of lameness was gone, and has never returned.

I had not at that time heard of healing by the reading of the book, and asked if it were possible that it could be done in that way. My wife said it was not an uncommon thing. My interest in Christian Science was awakened. All the talk had failed to interest me, for it had

been to deaf ears and an unwilling mind. This physical healing set me to thinking, and I wished to know what the power was that could heal through awakened thought. I began to attend the church services, and to study the Bible and Science and Health, and now I know it is the healing power of the word of Truth taught and demonstrated by Jesus.

It is not alone for physical healing that we hold fast to the teaching of Science and Health, but for the spiritual uplifting and strength that enable us to demonstrate over the daily temptations of life.

A child, in explaining the verse, "The Lord giveth and the Lord taketh away," said that the Lord giveth good and taketh away evil; and blessed be the name of the Lord that he has given to this age this great good, and through Science and Health has shown us the way to overcome the world and all evil.

W. R. P., Providence, R. I.

A PHYSICAL WRECK FOR SEVENTEEN YEARS.

MY husband, Rev. G. H. H., has closed a twenty-five years' service as chaplain of the Michigan State Prison. I accompanied him in his labor of love, being carried into the institution in his arms, not having been able to sit up all day for eight years.

The clinking of the keys, as the keepers unlocked and locked the doors to take the men to and from their cells, so wore upon me that I had to be taken away. I spent much of the time at sanitariums and with doctors, but continued to grow worse. I was a physical wreck from nervous prostration. This had held me in bondage for seventeen years.

Twelve years ago I heard of Christian Science. A lady, not a believer, loaned me her Science and Health, saying, "Do not buy the book, for it is nothing but spiritualism." I had not been able to read for many years; could not even hold a book open without great distress, but I read in this precious book a few moments at a time. I began to improve before the first page was finished; soon I could read all day. Since then Science and Health, and other writings of Mrs. Eddy, and the Bible, whose pages have been so illumined, are indeed my meat and drink.

After a few weeks I took a class in the prison Sunday-school; some of the worst men, so called, have come to my class. Some have been healed of sickness, and some of sin. One of the employees of the prison said to me, "Mrs. H., if you had never done another good thing in this prison, you are well paid for the good you have done H., who was always in trouble until he came to your class; and, if I may, I should like to join your class. I wish we might have Christian Science in all our prisons." I shall soon leave this field of labor as the chaplain's wife, but shall retain my class as long as I remain in the city.

E. C. H., Jackson, Mich.

CONVERTED AND HEALED.

I HAVE always disliked the idea of being a human sponge, — always absorbing, and never giving out to others except by the process of squeezing. For over two years I have read the *Journal*, and received great benefits, and now I want to do my part.

In a way I have always desired to live a Christian

life, but my manner of living gave little evidence of any such intentions on my part except to a very limited extent.

A cousin told me of the beautiful Truth revealed by Christian Science, but I was not receptive. Finally in May, 1895, this cousin healed my daughter's eyes of astigmatism and gave her a copy of Science and Health to study. My wife and I felt it our parental duty to read the book first, to see if it were altogether a proper one for a young Christian girl to read. We knew, of course, that the cousin would not place in her hands an improper book, but we held the popular idea of Christian Science, and thought it our duty first to see what the book contained.

Loyal Christian Scientists know *what* we found. Those in our old thought do not know, and I want to tell them that between the covers of "Science and Health with Key to the Scriptures," we found the grandest conception of God, the most intelligent explanation of Christ's life, his teachings, and his works, and the highest ideal of manhood ever brought to our consideration, and for the first time in our lives did we seem to get that spiritual food, that bread from heaven, for which we had hungered.

When we began reading Science and Health one Sunday afternoon, I was wearing glasses for astigmatism, and had been obliged to use them for nine years. It was one o'clock Monday morning when we laid down Science and Health to retire for the night, and I have had no occasion for my glasses from that time to this, nor has my daughter ever used, or had occasion to use, hers.

When we began this beautiful, interesting, and highly profitable study, my wife was suffering with consump-

tion, the final culmination of fifteen years' sickness, for which we had tried everything, and had finally settled down upon what is generally conceded as the "last chance," — whiskey and rock candy.

During the first year, by the constant study of the Bible and Science and Health, she was practically healed, and none but those who have been through these experiences can know or appreciate our present joy and happiness, the result not of the physical demonstrations only, but of the spiritual benefits that have come to us all, and to me more than any other member of our family, because I needed more this healing of the errors of sin. I can never tell from what I have been freed. If Mary had seven devils, I must have had a "carload;" and now I want to pull up all the weeds I have planted and get all the wheat into the ground I can before the harvest-time.

I have tested Christian Science in many of its varying applications, in business, and in financial matters, and to all I say, Seek Truth and pursue it, for Jesus said: "If ye continue in my word . . . ye shall know the Truth, and the Truth shall make you free," and with a freedom, dear reader, of which but few have ever dreamed.

Three dollars invested in a copy of Science and Health will be found the greatest financial investment of your life.

I. C. H., Chicago, Ill.

A WONDERFUL DEMONSTRATION.

I HAVE expressed my gratitude many times at our Wednesday meetings, and there is scarcely a day passes that I do not tell some stranger of the great benefits I

have received from Christian Science, having been healed through the reading of "Science and Health with Key to the Scriptures."

It was fourteen years ago last February that the good news came to us of several persons who had been healed by Christian Science. For about seven years I had been deformed from a dislocated hip and curvature of the spine. The physicians said I could never be any better, and that they thought a great deal had been done for me in preventing an abscess from forming, telling me what a terrible thing it was. Walking much would cause a soreness in the joint, and some days I could not walk at all. In addition to this, I had what the doctor called ulceration of the eyelids, with which I had been troubled since having the measles when three years of age, and almost every spring for two or three weeks I could not open my eyes, the suffering being so severe. After hearing of the work Christian Science was doing, I wasted no time in going to see the Scientist who had started the work in our city, Grand Rapids.

My interview with him was not satisfactory, as he would not promise a cure, but tried to explain to me; but I could not, or would not, understand. I confounded Christian Science with faith cure, and thought that not to be willing to promise showed a weak faith, and I would not take treatment.

My mother was with me, an invalid for several years, and did not feel as I did about it and was treated. She was relieved after the first treatment and bought Science and Health. I knew she got the book, thinking I would read it. As days went past and she saw I would not, she tried to read it to me, but I would not listen. Finally I

thought I had better read the book and find out what it was I was antagonizing. So I started to read *Science and Health*, as a critic, but I am thankful to say that I never criticised one word. I read the book for several days, then told my family that I was a firm believer in Christian Science, and if I were not cured, and never saw any one cured, it would not change my thought, for I knew that the fault would be with persons and not with God, the Principle.

I felt it was a revelation, and I loved the author. I could not believe that God saw all the suffering in this world and had power to prevent it, but for some good reason did not. We were told we must love this God, and believe He was good, we must also believe that He was all powerful, and that it was His will that every one should be saved, that He governed the world, and yet the sinful seemed to flourish in all ways, and to drag a great many down with them, while the good were prevented from doing God's work on account of illness. How different from the teachings of Jesus!

Can it be wondered that I accepted *Science and Health* as a revelation, when it took me out of such darkness? I did not think about myself when reading, whether I should be healed or not, until one day about two weeks after I had begun reading *Science and Health* I had a severe pain in my hip joint. It was so severe for a few seconds that I could not move. I had never had anything like it before, and when I got up from my chair I knew that the joint had slipped in place. The demonstration was complete. Since this time I have had no trouble with it whatever.

A. H. H., Baltimore, Md.

TOBACCO AND LIQUOR HABITS DESTROYED.

It is nearly four years since I became interested in Christian Science. A friend gave me some Christian Science literature and asked me to read it. I did so, but as I had always possessed good health I paid very little attention to it. My friend continued to give me literature from time to time. One day my eye caught something in the *Journal* that seemed to me to be sound common sense, and by reading a little more I learned that Christian Science was quite different from what I had thought it to be. My friend then loaned me "Science and Health with Key to the Scriptures." I set to work to find out all I could. I had not read it very long before I pronounced it the most wonderful book I had ever seen. Well do I remember how I enjoyed reading that book! I could not have been more interested and delighted over a gold mine had I discovered one, and to-day, after nearly four years of patient and persistent study, it is worth to me more than all the gold the world has ever seen or ever will see.

Before I began the study of Christian Science my custom was to sit down every night after supper with my jug of beer, my pipe, and my newspaper, and read and smoke and drink until it was time to go to bed. I commenced to read Science and Health in my usual way, with my pipe and jug of beer, and would sit reading until morning. Often I went to bed just because I thought I had read enough for one night. After I had been reading Science and Health about a month my wife informed me that my beer was nearly gone and I had better see about getting another barrel. I told her that I thought I would not get any more beer. I wanted to get a copy

of Science and Health of my own instead of the beer. She said I could please myself about it, but told me it was foolish of me to think I could get along without the beer, when I had used it over thirty years, and had proved that I could not get along without it.

About a year previous to this I had made up my mind to stop drinking, and did not drink anything for over six weeks. The result was that I lost flesh to such an alarming extent that I became frightened and commenced drinking again. I soon regained my usual weight. My wife knew this and used it in support of her argument. I admitted the fact, but told her my mind was made up to buy Science and Health and let the beer go, that I should now prove the truth of what I had been reading. I bought the book in place of the beer, and the result is that instead of losing flesh I am to-day thirty pounds heavier than I ever was before. My pipe was consigned to the stove about the same time, and now for over three years I have neither smoked nor drank, nor do I have the least desire to do so.

I love and cherish that book more than any other earthly possession. It has taught me to love and enjoy the beautiful. It has made me a happy man. I have put in use what little knowledge I have. I have treated many persons with good results. I have never had class instruction. My teacher has been Science and Health. I take the *Journal* and *Sentinel*, and how I do long for their coming.

One case that I treated was that of a boy who had a cataract on each eye and was to have an operation. In less than three months his eyes were perfectly healed and his sight restored.

Another case was that of a lady who wore glasses for

years. In less than six months she could and can now see to sew the finest work without glasses.

D. D., Barre, Vt.

RELIEF FROM INTENSE SUFFERING.

FROM birth I had curvature of the spine and contraction of the cords in my feet. My toes were drawn under so I could not straighten them, which made it painful for me to walk. My sufferings were intense. I had tried to get relief until I felt that it was folly to try longer.

A friend came and told me what Christian Science had done for her. I knew her suffering had been great, and when I saw how well she had become through the power of Truth I took courage. I began reading "Science and Health with Key to the Scriptures," and in a very short time the light of understanding broke in upon me, and I passed out of the wilderness of sense into a knowledge of the truth. In six weeks' time I became a strong, healthy woman. My spine is straight and I have no contracted cords. I cannot express the half of the joy I felt when I knew I was free.

Now we are rejoicing over a little daughter whose birth was a wonderful demonstration of the power of Truth and Love. My husband and his mother were all that were with me, and to their great astonishment I was delivered without suffering. I arose and walked around the room the first day, and felt as well and strong as ever. It was so different from the time our other daughter was born. Then my suffering was terrible, and for months I was helpless. But now the thanksgiving and rejoicing that is felt in our home is more than tongue or pen can describe.

A. E., Mason, Mich.

A TESTIMONY FROM SCOTLAND.

It is with a very deep feeling of gratitude and love to God, and our Leader, Mrs. Eddy, that I make this attempt to express what Christian Science has done for me. To express it fully is well-nigh impossible, so manifold are the blessings that have flowed to me since first this great Truth began to shine into my consciousness.

In the year 1895 I first heard of Christian Science, and became interested. A copy of "Science and Health with Key to the Scriptures" was loaned to me and I began reading. Before the end of two months I found that by reading, I had caught a glimpse of the truth contained in that wonderful book, and had been healed of insomnia of five years' standing.

It is difficult now to remember the number and variety of physical ills which constantly afflicted me, but I remember that every sort of medicine found its way into my home, and that doctor's and chemist's bills were important items in the family expenditure. Since that time, five years ago, these have been conspicuous by their absence. We have had, amongst the little circle interested here, many beautiful demonstrations, proving to us that the protecting power of Truth is with all those who are truly recognizing the omnipresence and supremacy of Spirit.

Among the cases which have yielded to Truth, I may mention, blood-poisoning, anemia, toothaches (in one instance, the extraction of a "live nerve" of a tooth without pain), burns, severe chronic nervous and bilious headaches, neuralgia, feverish colds, influenza, inflammation of the eyes, epilepsy, chronic rheumatism, sciatica,

and rheumatic gout. Short-sightedness has also been cured and the eyeglasses laid completely aside. But it is in the more radical healing from sin, — in the destruction of selfishness, and of all that claims to make man unlovely and unlike his perfect origin, — that the great work of Christian Science really lies, where the grand hope of its work for the race is to be found. For, in showing man *how* to free himself from sin and its consequent sickness, by revealing to man his perfect unity with his divine Principle, God, Christian Science flings open the gates towards the realization of that condition which our Lord said was to be found within us, *here* and *now*, — the kingdom of heaven.

C. F. R., Banff, Scotland.

DESIRE FOR LIQUOR AND TOBACCO DISAPPEARED.

I FIRST heard of Christian Science four years ago. At that time drinking and smoking were my comforters. I had no other companionship. I had lived almost constantly from childhood in an evil atmosphere. Though I was far from being satisfied with my condition, I failed to see how to better it until I read *Science and Health*. I used occasionally to listen to a sermon, but sermons did not give me any more comfort than I derived from my pipe, hence I concluded that church-going could not satisfy me and I preferred drinking and smoking. When I began to read *Science and Health* I saw it offered something substantial. After a few months' study all desire for drinking and smoking disappeared. I did not give them up; I made no sacrifices, I simply found something better. I might mention that I had smoked ever since I can remember. I used to smoke years

before I left school, and, like most Englishmen, loved my pipe, and would almost prefer to miss a meal rather than to go without my smoke. I used to think it gave me comfort.

During my four years' study of Christian Science I have not spent a cent for doctors or medicine, neither have I lost a day from my work on account of sickness, which compares wonderfully with the previous four years. I take a great interest and pleasure in reading the Bible and studying the lessons in the *Quarterly*. The Bible used to be a most mysterious book to me, but Science and Health makes it a most precious book, making its meaning clearer, plainer, and simpler.

I take this opportunity to express my gratitude to Mrs. Eddy and to the friend who invited me to attend the service held in the Auditorium four years ago. I also wish to acknowledge the benefit I have had from the *Journal* and the *Sentinel*. They have helped me wonderfully. If the value of Science and Health and these publications were measured as business men value things, by the results or benefits they bring, they certainly would be priceless to me. It would be impossible to measure their value, as I have got something from Science and Health that all the money in the world could not buy.

H. P. H., Chicago, Ill.

HEALED OF HERNIA AND OTHER ILLS.

I DID not come to Christian Science for physical healing. I had been a church member for a number of years, but was not satisfied, and was always looking and searching for something different, something I could understand. I attended a Christian Science service

more out of curiosity than anything else. It did not make any special impression upon me at first, but I felt that I wanted to go again. After attending the services a few times I became interested enough to visit the reading room and talk with those in charge. I soon felt it was the Truth and what I wanted. I procured a copy of "Science and Health with Key to the Scriptures," and at once became deeply interested in it. Before I had read it through the first time I was healed of hernia, which had been a great trouble and annoyance to me for sixteen years. I have since been healed of many ills, among them sick headache and indigestion which I had had from childhood. I have also laid aside glasses which I had worn for eight years; I have not had them on for nearly two years, and I read and sew and do anything I need to do without them. I feel that I cannot begin to express the benefit that Christian Science has been to me both physically and spiritually. I know my whole life has been made happier by it. I certainly feel very grateful to our Leader for showing us this blessed Truth.

A. H. S., Jacksonville, Fla.

HEALED BY STUDY OF SCIENCE AND HEALTH.

ALTHOUGH Christian Science had been known in our home for five years, I did not feel inclined to study into it until I thought it was my duty to do so, on account of the statement frequently made to my daughter by a member of another church, that the devil was in Mrs. Eddy's book, and that the devil was doing the healing. I told my daughter that I should study the textbook, and if I found anything wrong in it she would have to give it up.

It was a little over one year ago that I began the diligent study of Science and Health, but instead of finding something of the devil in it, I found Jesus and religion again, — that which I had neglected for many years. That alone was a great gain for me; but soon I found my old ailments were leaving me. First, asthma of twenty-five years' standing, then a rupture of ten years' standing. What seemed most wonderful of all was, that my left arm, which was dislocated forty-two years ago and never set in place, commenced to pain me in the shoulder-joint one night, and next morning I could move my arm any way I wanted to. Previous to this I could hardly raise my hand higher than my ear.

Afterward my eyesight improved, constipation and indigestion left me entirely. Although I had been a moderate drinker and smoker, I lost all desire for both drinking and smoking; and minor ailments left me.

I am nearly seventy-four years old, and I feel as strong as I did fifteen years ago, and am in perfect health, more peaceful and contented than ever before. Therefore I cannot feel thankful enough to God, and also to Mrs. Eddy, the Founder of Christian Science.

J. F., Leadville, Col.

CANCER CURED BY READING THE BOOK.

ON the Fourth of July, eight years ago, I was lying in the hospital in Baltimore, Md., in charge of the doctors, and suffering from a cancerous growth on my breast and under my arm. On this Fourth of July, 1900, I tell it with joy, I am free from all doctors, free from all drugs, free from all medical care.

About four years ago, when on my return from San Francisco to Salem, I asked a lady in the car to raise the window for me, which she kindly did; she then asked me what was the matter with my arm. I told her. She asked me if I had ever tried Christian Science. I told her I had never heard of it before, but the name of Christian Science sounded very beautiful to me, and I should like to know something about it. She then told me of her mother who had been an invalid and was confined to her bed for eight years. She was pronounced incurable by several doctors and given up to die. As a last resort a Christian Scientist was sent for, and with one week's treatment her mother was restored to perfect health. It had been five years since her mother was healed, and they had not employed a doctor since.

The very moment that lady named Christian Science, I knew it was what I was looking for; I could not grasp it quickly enough. While she was repeating the story of her mother, the thought came to me very forcibly, "There is help coming to me, for God is no respecter of persons. If He heard her mother's cries He will hear mine also." The thought of help coming to me never left me, so great was my faith in the ever-loving Father. A short time afterward I read "Science and Health with Key to the Scriptures," and was perfectly healed without a single treatment.

About one month ago I received a letter from Doctor H., surgeon-in-chief of the Johns Hopkins Hospital, Baltimore, Md., where I was a patient eight years ago. He desired to know how I was getting along. He said, "If you are not able to write yourself, ask your physician to write for you." But thanks be to God, who has

given me the power and the strength to do my own writing, even without the aid of glasses. I was sixty-seven years old January last, and wore glasses constantly from the age of fourteen up to a few months ago. Since then I have done all my reading, writing, and sewing without glasses. My heart is overflowing with love to God that I have been healed by Truth and am gaining the light of Christian Science.

I cannot tell the number of physicians at the hospital who pronounced me incurable and a cripple for life. Before leaving the hospital, the head nurse referred me to the best so-called surgical doctor in the house. I asked him if he thought I would recover. He shook his head, saying, "Your age is against you." I then asked if he thought I would have the use of my arm again. He placed his hand on the top of his head, and said, "You will never do this." The day I was healed the first thing I did was to lift my arm over the top of my head. My arm has been in a normal condition ever since, and my health is perfect.

Had I known of Christian Science before I went to the hospital I never would have submitted to the knife. For four long years after passing through this severe surgical operation, I suffered intense agony day and night. I went to bed every night with a pillow under my arm, but did not know what it was to have one restful night. While my friends were sleeping around me I was either walking the floor, or on my bended knees, asking God to relieve me of my suffering. I used to think I prayed as earnestly as others did, and thought my prayers were acceptable unto God, and sometimes I wondered why God did not hear the prayer of His humble child, for I

was willing to sacrifice everything to get relief, but I lacked the understanding that God has given me through Christian Science. I cannot express my gratitude to our dear Mother for the light of Christian Science. I shall try to work more earnestly for our glorious Cause in the future than I ever have in the past. My greatest desire and my prayer is that my life may be a shining light for the glory of God.

A. J. A., Salem, Ore.

SCIENCE AND HEALTH A PRICELESS BOON.

DIVINE LOVE led me to investigate Christian Science three years ago, through the healing of my wife of many so called incurable diseases. After one trip of several months made with her to distant cities to see specialists and be treated by them, — with sanitarium, trained nurses, and doctors' bills amounting to twenty-seven dollars per day for the trip, — we returned home with her. She was still diseased in mind and body.

Following this trip were months and years of almost constant suffering; new doctors, new scenes, and new places were visited, none of which brought any relief, till God — Good — sent an angel of mercy to voice, silently and audibly, His Word to her through the understanding of Christian Science; when, lo, after about four weeks, we saw her in perfect health, mind and body restored to their normal conditions. This transforming process caused me, an avowed agnostic and rank materialist, to investigate this mysterious something that could change so wonderfully, and so marvellously banish disease, discord, sorrow, and suffering.

Taking up the study of Christian Science through

"Science and Health with Key to the Scriptures," with only the thought of knowing something of what it was that could do such marvellous things, I became engrossed in the study; and God revealed Himself to me through the words of this book, and while I had never for one moment dreamed of being healed of what I thought were *my* incurable maladies, I suddenly realized that rheumatism of twenty-five years' *tormenting* was entirely healed; lameness was gone, and the desire for alcoholic stimulants completely blotted out.

From darkness to light, from despair to radiant hope, from impurity to purity, from hell to heaven, has been my transit through the understanding of Christian Science. Knowing God as Love, I have proven His presence in *many* instances; healing joints that had been stiff and rigid for years; a case of total blindness; a case of dropsy pronounced incurable and ready to pass on, by the doctors; neuralgia of long standing; indigestion; heart-trouble; diseased eyes; and many other conditions.

For this great good and these inestimable privileges, could all the wealth revealed, or still hidden in the bowels of the earth, and in the depths of the sea, buy from me the priceless pearl found in the Word of God, whose store of wealth has been opened to me by Science and Health? I answer, No. Is three dollars a big price to pay as an entrance fee to that state of consciousness known and recognized as peace that passeth understanding? No, a thousand times no. Not many years hence she whom God has authorized to reveal to this age, and to all ages, His word will be loved and revered by countless millions. Those who to-day scoff at Christian Science will be glad to say, "Make me as one of thy hired servants," "a door-

keeper in the house of my God," for it has, under God's direction, taught us to know something of Him, and if we faithfully follow its leading and teaching it will be given to us to know God as eternal Life.

Should this article come to the consciousness of one struggling against the full acceptance of Christian Science and *all* that it teaches, let me say to such an one, Become as a *little child*, and divine Love will lead *you* to the light that is never dim. Let this angel visitant come in and sup with you; then, like Jacob of old, wrestle with the claims of error and evil, and "each victory will help you some other to win" until you will *know* that you are on the Rock, Christ — Truth.

E. H. C., Atlanta, Ga.

SAVED FROM DESPAIR.

ONLY three short months ago I was a scoffer at Christian Science, with a profound pity for those deluded souls who believed that it was demonstrable. I found myself at that time engulfed in despair, with no faith or hope to cling to, and longing for death to release me from a life out of which all sweetness and fragrance had vanished. Under those circumstances, without a scintilla of faith that Christian Science could reach my case, I, like many others, turned my weary gaze toward it and found in it rest, comfort, and peace, as in the shadow of a great rock in a weary land.

"Science and Health with Key to the Scriptures" is a priceless book, explaining, clearly and logically, all the problems of life. It quickens our understanding and reveals our kinship with God and Jesus Christ. Where we have before seen as through a glass darkly, the clouds of mysticism and unbelief are rolled away, and we stand

face to face with new and beautiful truths. It brings a calm and holy peace to sorrowing hearts; it levels all rank, and in its effulgent rays we see in every man a brother. When we shall have entered into a full understanding of it, we shall as heirs of God appropriate to ourselves from His wonderful and inexhaustible storehouses all that we need to make our lives one glad, sweet song.

To follow in the footsteps of our Master means work. There must be no sluggards, for the harvest is ready and there is work for all, — a daily taking up of the cross; but when we have found the true way the burden will be light and the yoke easy. God's love belts the universe, and a glance toward the coming years gilds my belief that love for God and our neighbor will be mightier than modern artillery in settling international questions; that nation will no longer war against nation, and that credit for such beneficent results will be largely due to Christian Science.

N. B. H., Georgetown, Mass.

READING THE BOOK CURED DISEASE.

It is over two years since the writer penned her first note to the field, telling what one year's study of Science and Health had done for her. That first testimonial was never sent. Page after page was filled, until it dawned upon her that if all she felt was to be incorporated in the "note," the publishers would be compelled to issue an extra supplement for her particular benefit. Then came to her the realization of the powerlessness of material means to express fully the thoughts that burn upon the altar of a contrite and grateful heart. Deeds must take the place of words. Since then my quiet and

humble efforts in God's vineyard have been greatly blessed. I was healed of numerous diseases pronounced incurable, by simply reading the book, Science and Health. To show that it was not blind faith in the book, its author, or in the person who loaned it to me, I will add that I did not know any one had ever been healed through its perusal. The healing was so gently done that I was well for several days before I fully realized it; the fact was noticed by my husband, whose attention was aroused by seeing me eat various articles of food previously shunned as so much poison. I was conscious of nothing but perfect harmony of mind and body. I had no Bible, because I was then an ardent admirer of Ingersoll. But the chain of mental, moral, and physical ills melted before the divine voice of Truth spoken through Mrs. Eddy's book, and I was free. I never analyzed or denied a single statement, mentally or audibly, as I was constantly in the habit of doing when reading other literature. I imbibed the inspired words as a dry sponge absorbs water. The blessed Science never seemed "hard to understand," because, from the first, I loved it, and loved her who gave it to a starving world. My prayer now is that I may become worthy to call her "Mother."

With Science and Health for my only guide and teacher, I was in a few months able to destroy sickness for others.

C. D., De Funiak Springs, Fla.

READ SCIENCE AND HEALTH AND WAS CURED.

As I feel that some who are just beginning to study the Christian Science teachings might be interested, I would like to relate some of my experiences in commencing the

study of Science and Health. Here let me say that I had never believed it possible that the mere reading of a book could heal the sick or produce any effect beyond informing and improving the mind of the reader, and I ridiculed the idea of any more tangible results being possible. Though, like thousands more, I believed that "Truth is mighty and will prevail," still I had, as it were, placed bounds to its might commensurate with my own restricted mental horizon, not realizing, in my ignorance, that Truth is *Almighty* and must prevail ultimately over *all* error.

I had been for many years in the habit of smoking more or less frequently, although always in moderation, but was very fond of "a good smoke," principally as a "sedative" and "comfort" after business or other "worries." (What an extensive vocabulary we moderns make use of to express the different phases of mortal belief!) I began to read Science and Health early last December, and after reading a few chapters I found, about Christmas time, that I had suddenly lost all desire for my customary pipe or cigar, and have not smoked at all since then, although I did not remember seeing one word about smoking in Mrs. Eddy's great work, as far I had then read, nor had I made any resolutions respecting giving up the practice. The desire simply left me entirely, and the very idea of smoking became obnoxious to me, so much so that when I travel on the steam cars, instead of boarding a "smoker," as I had been in the habit of doing, I seem to loathe the idea of riding in the polluted atmosphere amid the impurity which I had tolerated — and even believed I preferred — before.

This may seem a trivial matter to some readers, espe-

cially to those who have not studied the Science of Being, but to me it was a very real, and at first an unaccountable, experience. Concurrently with this also began a blessed sense of higher moral tone and a far grander and more complete conception of the being and attributes of God than I had thought possible after numerous attempts at forming a just or reasonable idea of our heavenly Father in accordance with the conventional beliefs of those denominated Christians.

I was at first puzzled to account for this, but now find that the secret of the power of Science and Health to accomplish seeming miracles lies in the fact that God is Truth, Power, Love, Purity, and all Good; and that the moment we realize the purity of Good, or the "beauty of Holiness," we naturally turn away from whatever is *impure* or *unholy*. I am far from being well informed on details of Christian Science doctrines, but feel that the knowledge I have already gained, as the result of only a few weeks' study of its teachings, is my most precious possession, and that to crown all, it is only the beginning of what I know will be revealed to me through the study of God's word with the new light thrown on it by Mrs. Eddy's works. I have no fear of finding that anything contrary to the spirit of Truth can have crept into these writings, as the truth of the statements contained therein is demonstrable Science, and the foundation is firmly laid on the "Rock of Ages." Truly it hath not entered into the heart of man to conceive what is laid up for us if we accept the Truth and follow its teachings.

H. S., Manchester, N. H.

HEALED OF MANY DISEASES.

LAST June I drove to the home of an acquaintance who resides in the country. Report said he could live but a short time. The wife looked anxious and worried. The man told me that he had been unable to work a day for more than a year, that he had not driven to town for six months. I told him about Christian Science, and asked him if he would read "Science and Health with Key to the Scriptures." He listened attentively and expressed a desire to read the book. When he spoke of weakness, I spoke of the Source of all strength, and the promise, "as thy days, so shall thy strength be." The next morning he began to read Science and Health and was perfectly healed without any treatment.

Extract from a letter from this man.

"I was, according to mortal belief, a sufferer for thirty-four years with heart trouble and diseased lungs with supposed accompanying neuralgic and rheumatic conditions. For five years prior to June, 1899, I was beyond hope of recovery.

"Words are not adequate to express my thanks to you for leading me to the light through this wonderful book, Science and Health. The Bible is a new book, full of life and hope.

"My wife and I have taken no drug of any kind since June, 1899, and we are both well and strong.

"A friend and neighbor borrowed my book, read it, and was healed of various complications, among them the liquor habit. He bought a book, and is an earnest student, goes to church with me frequently.

“I could name several demonstrations, — cuts, bruises, strains, healed almost instantly, by denial of error and the recognition of Truth as *all*.

“With ever-increasing gratitude to you for pointing the way to health and happiness through the author of Science and Health.”

M. E. W., Terre Haute, Ind.

PLANTING.

ONE day a few years ago an earnest Christian Scientist in a distant city invited a friend who was soon going to stay for a few months in a village in one of our frontier States, to spend the day with her. This friend had known a little of Christian Science, but was gradually losing all interest in it. In the conversation the loyal one urged the friend to take her Science and Health with her, and asked her to promise to read in it every day. The friend, not wishing to give the promise, turned the subject of conversation time and again; but the Scientist persisted in planting that seed, and finally obtained the promise. After the friend was settled in this frontier village, she called on two ladies whom she had known years before, and found one of them in a darkened room on account of her eyes. They had troubled her for years, and each year they grew worse. She said she had been to Chicago several times to have her eyes treated, and expected to go again in about ten days for the same purpose, and to have a surgical operation performed, as her eyes were only one of many ailments she was suffering from. She had eaten only toast and cereal foods for months. After she had finished her sorrowful story this friend told them she had promised to read a book every day, called “Science and Health with Key to the

Scriptures" by Mary Baker G. Eddy; that many people had been healed by reading it, and if they were willing, she would gladly meet them every afternoon and read aloud. They assented, and the work began. When the ten days were up the lady said she was not going to Chicago at present. The reading continued during the summer. One by one the ailments of the afflicted one began to disappear; among them were dyspepsia, neuralgia, and nervousness, and her eyes improved. She did not go to Chicago, but continued to read Science and Health and was finally healed.

Other people in the village became interested, and from one case of healing that came from the planting of that one seed, over two hundred people were led to investigate and accept Christian Science. And that was only one branch of the tree. It has spread in every direction and gone forth to different parts of the country bearing fruit. If there is one thing more than another that has given the friend who made the promise and read the little book in that far-away village that summer, cause for rejoicing and expressing gratitude and thankfulness to God and Mrs. Eddy, it is that although the one who read, and the ladies who listened, long ago moved away from that frontier village, yet on the first Sabbath evening of the year 1900 they started a Christian Science service there, reading the lesson in the *Quarterly* and rejoicing that they had heard this great Truth.

M. J. A., Boston, Mass.

HEALED BY READING SCIENCE AND HEALTH.

WHEN Christian Science was first brought to my notice I was suffering from troubles caused by childbirth, and

the doctor told me I must go to the hospital or I would never see another well day. The thought of going to a hospital was terrible to me, and I thought I would certainly go crazy if I had to go.

About two weeks later a friend asked me why I did not try Christian Science. I had never heard of it before, but said I was willing to try anything that would save me from an operation. She was not a Scientist, but said the lady that lived in the house with her was, and had been healed by Christian Science of nervous prostration, and I could see her and talk with her, and she would let me have some papers to read.

I was somewhat acquainted with Mrs. S. I saw her, and she told me I could be healed. She said she had Science and Health, and that I could take it to read during the evening, and she would have it during the day. As I read page after page, I felt as though it was all true, and that if I could only read the book, I would be healed without treatment, and I was. I had only read fifty pages when I realized I did not need to wear glasses. I had been a slave to them for fourteen years, and had suffered much with my eyes. I have not felt the need of the glasses since I put them away.

As I read "Science and Health with Key to the Scriptures," I felt better every day, and I knew the healing was going on. I could walk without pain, and could even run upstairs. I felt a new life and the world looked bright. I was glad I was living, and I felt as though I must fly instead of walk. As I continued my reading, my troubles left me one by one. Little evils I was not thinking about, as larger ones occupied my thoughts.

When I finished the book I felt I could truly say, "I am well," but the physical healing seemed small compared to the spiritual uplifting. The fears I had concerning my child, the fear of the diseases supposed to be a necessary part of a child's life, all left me. I knew they were not necessary, and as my fears left me his health began to improve. To-day he is a well, strong boy twenty-two months old. He eats anything, and lives out of doors. I have no fear for him, he is God's child, and God gives him perfect health.

I have Science and Health. It seems a new book to me every time I read it through, and I understand it better. There is much to learn, and one can never study it enough. It makes the Bible seem a new book. With the little understanding I have, I have been able to help others.

W. A. M., Bucksport, Me.

HEALED AFTER SURGERY FAILED.

ELEVEN years ago last month Science and Health was brought to me. At that time I was a total wreck physically and mentally. I had not been well for over nine years. As a last resort I submitted to a surgical operation which was a complete failure, leaving me worse than before. Finally inflammation set in and the case was given up.

At this time a friend came and talked to me about Christian Science; two days later she brought me Science and Health. As soon as I began to read, the whole world seemed changed to me. I found God had made everything, and everything He had made was good, and that man was made in His image and likeness. This gave him dominion over the whole world.

I had thought that I should like to be a Christian, and had felt for some time that the God I thought about would make me whole, soul and body, if I could find Him. I often took my Bible to read, but I could not understand it enough to read more than a few minutes at a time; but after reading Science and Health every page is illumined.

When I think of my old life, it seems almost a blank. I feel as though I never had lived until I found Christian Science.

S. E. B., Burlington, Ia.

COMPLETELY CURED.

LESS than a year ago my knowledge of Christian Science was limited to the newspaper reports which I saw occasionally, and which were generally of such a brief and unfriendly nature that they were calculated to lead one from instead of toward the faith.

I had been a sufferer from what the doctors called chronic gastritis and other stomach and heart troubles for a good many years, and I had taken all kinds of patent medicines and had been treated by a dozen different doctors, but I gradually grew worse. I had reached the point where I had given up all hope, had become greatly discouraged, and made up my mind that the end was near.

About that time a Christian Scientist, hearing of my condition, brought me a copy of the *Christian Science Journal*, and spoke a few words of encouragement to me. I read it and was eager to get more of the new light, but as I had been sick so long and unable to work, I did not have the means to get what I wished. A lady

sent me a copy of Science and Health, and I began to study it. At first I was skeptical and doubtful, and for some weeks I pored over its pages blindly, when suddenly one day, after an unusually bad spell, the light burst upon me in a powerful flood, and the Truth opened my eyes as they had never been opened before. I threw away all medicines, pills, tablets, and cordials which I had relied on for years, and from that day, several months ago, I have taken no medicine.

I have been made better physically and morally, I have not suffered with the old trouble for months, have gained more than fifteen pounds in weight, and am completely cured. I can eat heartily of any kind of food now, whereas for years I had to be very careful what I ate, as almost any kind of solid food caused great suffering and distress. I thank God for the various means that led me into Christian Science. Life has a grander meaning to me now, and I feel that I have just entered upon the life spoken of by the Psalmist, where he says, "Depart from evil, and do good, and dwell forevermore." Although I have been a worker and a searcher in Christian Science but a few months, I would not take the ransom of a king for the security and peace I now feel. I would not take all the wealth of the world and go back into the mire of despondency. Oh, that the whole world, that mankind everywhere, would come to this fountain of spiritual knowledge and drink freely! How quickly we would be free from all fear, from sin, sickness, and death!

G. R. S., Moline, Ill.

SPINAL TROUBLE CURED.

I WAS healed of spinal trouble which caused severe pain in the back of the head. I was suffering intensely when I chanced to pick up Science and Health in a lady's room. I had never heard of the book nor of its author, but I had heard the name Christian Science, and had asked what it was, but could not learn anything about it. The lady being out of her room, I took the book and began to read. I shall never forget the calm that came over me the few moments I read. The next day I took the book to my room and read all the afternoon, and that night I went to sleep free from pain for the first time in six years. The blessing that book has been to me words fail to tell. I was entirely healed and have been able to help others and lead them into the light. A child had the croup so that it could not speak, and its eyes were swollen and inflamed. The disease yielded to the power of Truth, and in one hour the child was singing, "Shepherd, show me how to go," as well as a baby of three years could sing.

F. J. M., Danville, Can.

HEALED OF DISEASES.

ABOUT two years ago Christian Science was brought to my notice through the healing of my wife. We at once purchased Science and Health. I became interested in its teachings, and when about half through the book, I lost my desire for tobacco. I had been a great smoker for ten years. I kept on with the study, and physical diseases began to disappear, until I found myself perfectly well.

The joy that has come to me spiritually, the English language has no words to express. We have now nearly all the works of our dear Leader and The Christian Science Publishing Society. Their value cannot be estimated in money.

In the degree that I rise above selfish motives and aims I find myself in the attitude of thought to understand the Bible and Science and Health. My constant desire is to so demonstrate over personality and all claims of sin, that I may be led to Christ, Truth.

N. P. L., Bangor, Me.

HEALED OF A TUMOR.

I WAS troubled for thirty years with a varicose-veined leg, which many physicians had failed to cure. I had to bandage it tightly in order to walk, and then could not go far.

I also suffered for twelve years with a fibrous tumor. I was operated upon many times with only temporary relief, for after each operation it grew much faster. Last spring I became so emaciated that I looked for death at any moment, and made all preparation for it, even buying my burial lot. In July a lady loaned me Science and Health. I knew nothing of its merits, nor did the lady know my condition. I had not finished reading it through, when I saw the nothingness of all material aid. I removed the bandage at once from my leg, and from that day I have never felt the need of it. My leg has assumed its normal condition, and the tumor has entirely disappeared. I write this that any one suffering as I did may go and do likewise, giving all the glory to God, and

that precious little instrument, "Science and Health with Key to the Scriptures."

M. E. M., Cincinnati, O.

DEAFNESS CURED.

A LITTLE over a year ago I was presented with a copy of Science and Health by the friends who had at that time just organized a Scientist Sunday-school, and after reading the book through carefully I was fully convinced of the truthfulness of Christian Science. I was healed of deafness of long standing in one ear, and otherwise benefited by reading and studying that precious little book.

J. W., Frankfort, Kan.

FOUR YEARS OF SUFFERING ABOLISHED.

ABOUT eight years ago I was a very sick woman, having gone through a severe operation, deriving but little benefit therefrom, followed by four years of great suffering. At last the physician decided that another operation was necessary. Knowing the risk, also remembering what had been promised me from the first operation, which accomplished nothing, I decided not to go through such an ordeal again.

Conditions seemed to grow worse. I had considerable trouble with my bowels, — a partial paralysis. It seemed as though there was no help for me. Just at this stage a friend called upon me who was a Christian Scientist; her presence brought the thought of Christian Science and its healing to me. I had heard of it some nine months previous, but did not connect it in any sense with myself. I asked her about Christian Science, and she loaned me some *Journals*. They contained a num-

ber of testimonies of healing from reading Science and Health. I decided I must have the book. I purchased it December 8, 1897, and after reading it about six weeks I was healed and pronounced so by physicians.

Through losses financially, it was necessary for me to do my housework, and I found it no effort, when, only a few months previous, some one always had to take care of me.

A little girl was born to me, February, 1899, having Science treatment only. The birth was easy and of short duration, notwithstanding the laws of *materia medica* to the contrary; in fact, the physicians had pronounced such an event impossible.

Mere words cannot express my gratitude to our Leader, not only for the physical help, but for the spiritual uplifting, which her writings are giving me daily. I will be willing to give any one who cares to inquire further particulars.

E. M. T., Germantown, Pa.

HEALED OF MANY ILLS.

FOUR years ago last September, after having come home, a supposed incurable, from a sanitarium, I was perfectly healed of many ills, simply through the reading of the Christian Science text-book.

I did not study the book with any thought of receiving physical benefit. I had been told that its doctrine was of the devil, and I fully believed in the wisdom of my informant. Many were advising me to try this Science for its healing power, and it was to enable me intelligently to reason with them, and point out to such advisers the fallacies of its teaching, that I began to read

Science and Health. Its first effect on me was to make me angry. What its next one was I cannot tell, for I lost sight of the "me" entirely, through the wonderful light which came to me from the thoughts expressed in that book.

One morning, just two weeks after beginning to read this Science, it dawned upon me that I was out of pain, that all sense of weakness was gone; and the thought came, Why not get up? I did get up — perfectly healed — and in a very short time, about four or five months, instead of being a family composed of invalids, ours was one of perfect health.

Among the ills which seemed to be consigned to us were consumption, dyspepsia in one of its worst forms, nervous prostration, heart disease, poor sight, and need of three operations. I had worn glasses for many years, and both my children were wearing them. This trouble was overcome for us all in a very few days, and to-day perfect sight is ours.

In my case, surely much has been forgiven, and therefore I love much. I love this grand, uplifting, and glorious Truth which was revealed to me in "Science and Health with Key to the Scriptures," through the unselfish, faithful, and untiring efforts of Mary Baker G. Eddy.

I. F. S., Aurora, Ill.

A LOCOMOTIVE ENGINEER HEALED.

My wife was an invalid for nearly eleven years. She was sent to a hospital for treatment, but after returning was worse than ever. A friend asked her to try Christian Science. She did so, and we thank God for what it has done. She is now well, and is helping others.

For years previous to my taking up Christian Science, I had been subject to piles, rheumatism, lumbago, heart trouble, and also the habit of using tobacco. I have been healed of all these by reading and studying Science and Health.

Two years ago I thought I would have to give up work (I am a locomotive engineer), but feel now that I am good for a number of years.

W. M. C., Clinton, Ill.

MANY DEMONSTRATIONS OF HEALING.

AT the birth of our first babe, three years ago, my wife suffered untold agony for twenty-one hours, with two of the best medical doctors in attendance, and when the babe was finally born, it only lived a few minutes on account of terrible injuries received. The mother lingered in bed for a long time after. Physicians said she could never give birth to a full-term child without injury to the child and great risk of her own life.

I had heard of Christian Science, and had been cured of a fever by it, in St. Louis, but I did not understand how I was healed, and got hold of misleading books on the subject.

Here, in De Funiak, we became acquainted with one of Mrs. Eddy's loyal students, who advised me to purchase Science and Health, the reading of which healed me of many diseases; and through the understanding of the Truth as taught in that book, the birth of our ten-pound boy, November 16, 1898, was "natural and safe," and without any suffering to mother or babe.

My wife was alone when this babe was born, labor

beginning and ending before I could get her message and get to the house from the store, a short distance. Mother and son are in perfect health, and have been ever since his birth, neither of them having used any kind of material medicine.

This is but one instance of many demonstrations we have had of the power of Truth over error, and words can never express our gratitude toward all our Christian Science friends, and especially to our dear Leader, for giving us and all mankind the book that has brought such light into our home.

I. P. W., De Funiak Springs, Fla.

CURED OF HEART DISEASE.

LESS than one year ago I was led to commence the study of Christian Science. For many years I had been a sufferer from catarrh and dyspepsia, and for forty years I had been a steady user of tobacco, both chewing and smoking, and of liquor in moderation for many years.

For ten years I had been constantly doctoring for catarrh, trying many remedies and getting but little relief. I also continually dieted for dyspepsia. The understanding that I gained from reading "Science and Health with Key to the Scriptures" healed me of my diseases, catarrh and dyspepsia, and also of the tobacco and liquor habit. The wonderful thing in regard to the tobacco and the liquor habit is, that those habits simply left me; there was no self-denial on my part; and when I think of the happiness and comfort I have got in one short year from reading Science and Health, believing as I do that my experience is the experience in a measure of hundreds of thousands of others, is it any

wonder that we love Mary Baker Eddy? I know that she is God's chosen instrument of help to a suffering world.

My wife has also been much benefited by Christian Science. Whereas, in former years, it had been drugs, doctors' bills, and liniments continually; for the past year there has been nothing of the kind. In my wife's case the doctor's verdict was heart disease, and that she would be with us but a short time. Now her health is perfect. The understanding that I got from reading Science and Health that God is All-in-all, that God is Life, leaves no room for catarrh, dyspepsia, the tobacco or the liquor habit. Another thing, I hardly ever receive a copy of the *Sentinel* or the *Journal* that I do not find some article that is alone worth the subscription price to me. No money would buy my Science and Health if I could not get another copy.

J. A. B., Irvington, Cal.

THE CURE OF RHEUMATISM.

ABOUT twelve years since I met with an accident, falling a distance of about forty feet on a pile of broken rock. It was thought at the time that I would be crippled for life, but broken bones were skilfully set and everything done for me by my kind and skilful surgeon. But in spite of the best medical skill I was left in such a condition that I was affected by every change of atmosphere, being subject to rheumatism in one of its worst forms. For eight years I continued under the care of different doctors of *materia medica*, and tried almost every so-called remedy suggested, sometimes having relief for a few days; but I continued to grow worse, until for the last several years previous to my investigation of

Christian Science I was unable to change my position during the night without assistance, as one limb would become entirely helpless after being in one position for a little while. I required assistance most of the time to dress. This was the state, physically, that I was in when I began reading Science and Health, and it all disappeared while I was reading. I do not know at what time I was healed, but I do know that I awoke to a realization that I was free in less than a month's time, and there has been no return of the claim. It was "Science and Health with Key to the Scriptures" that unlocked my prison house, that broke the shackles of disease called rheumatism, wherewith I was bound physically. I was a tippler, an inveterate smoker, and had no hope of immortality. To my darkened thought man lived and died in matter, and then nothing — darkness — void. All has been changed through the blessed Truth. I have no desire for tobacco, and have not had for nearly two years. The belief of pleasure in the cup has disappeared. My thought is now being satisfied in the contemplation of infinite Good. Christian Science has become the principal factor in my daily life, and daily I am reaping the beneficent influence of the Truth.

J. A. K., Scranton, Pa.

THE VALUE OF THE BOOK.

WE often hear the remark, that Science and Health is too expensive. If it were cheaper, more people could have it, and it would be doing more good. To show that this is one of the false claims of mortal mind I wish to give a testimonial as it was given by a lady in one of our meetings.

“After being treated by several physicians, and trying all kinds of patent medicine, when I was gradually growing worse, my husband heard of Christian Science, and bought a copy of *Science and Health*, and brought it home, saying, ‘I want you to read this book, it may heal you.’ I said, ‘How much did you pay for it?’ ‘Three dollars and eighteen cents,’ was his reply. ‘A fool and his money are soon parted,’ I answered. ‘What do you think that book could do for me?’ ‘Read it and see.’ I laid it aside, thinking it was wrong to throw away so much money when we so needed it. The more I thought of it, the more I thought I must read it, as he had paid so much for it. If it had been only fifty cents or a dollar I would have left it unread.

“I commenced reading it, and had not finished before I was healed, physically and morally, and am to-day a well woman, doing my own work; and my home, instead of being one of wretchedness, is one of peace and joy. And the book has wrought this transformation. I want to say that if I could not get another copy, a thousand dollars would not purchase this one.

“If at any time I seem to be tired, my little girls will say, ‘Mamma, you had better read your book.’”

This is only one of the many instances that I might name, showing that our text-book is above price.

D. E. G., Melrose Highlands, Mass.

A COMPLICATION OF DISEASES.

FOR four years I had been a sufferer from a complication of diseases, — dyspepsia, catarrh, sick and nervous headache, and rheumatism.

I had been an active member of a church for years,

and many an hour I had spent in prayer for my recovery, but all to no avail. I was getting worse all the time. I had the best aid *materia medica* could give me, but nothing helped me, until in November, 1896, I went to a Friday evening meeting of Christian Scientists. After listening to the reading of that precious book, "Science and Health with Key to the Scriptures," I learned that God was my life; that in Him I lived, moved, and had my being; that I had no need to suffer. I never had a treatment, but through the reading of Science and Health I became perfectly well, and am not only able to keep myself well, but also, through demonstrating the allness of God, I am able to help others out of darkness into the blessed gospel light.

I have also seen the power of Truth in the healing of my two children. My little boy had an attack of cholera infantum. The doctor was called in, my wife not being a Scientist at that time, but the child was still getting worse, when the aid of Christian Science was called at 7.30 P. M. At midnight he was well. My little girl was healed of diphtheria by the power of Truth as taught in our textbook. Words can but feebly express the desire of my heart to declare how much Christian Science has done for me. It has not only helped me physically but spiritually.

E. N., Pottsville, Pa.

THE CURE OF CONSUMPTION.

My health was never good, and for four or five years I was sick more or less, when, in 1895, my health failed completely and I was sent to Colorado with what every one supposed was consumption, others of my

family having died with that disease. I remained West for nineteen months, growing better and worse as I changed treatment, but never getting strong. Finally, I received help from a physician which enabled me to resume my work, but I was told that I would never be strong again, and that I must never take a permanent position, as I would soon break down. This proved only too true, as I was compelled to stop and rest every few weeks.

I became so homesick and discouraged that I determined to return to Chicago, with no hope of anything but that I might be overtaken by something that would take me out of my misery. When it seemed as though the last ray of hope was gone, and all the old troubles returned, I was advised to try Christian Science. At first I did not think much about it, but Science and Health was placed in my hands and I began to read it. I know that the first time I opened the book I found something that helped me, and I soon became a constant reader of it. One by one the symptoms left me, and before I knew it, I was perfectly healed, physically. My eyes were cured of astigmatism at the first testimony meeting I ever attended. I have not worn glasses for nearly three years, and can see better than I ever could in my life. I have a position where I am at times compelled to work very hard, but the work does not fatigue me, unless some inharmonious thought enters in. In three years I have not lost a week from my labors on account of illness. My healing all came through reading Science and Health.

Since gaining some understanding of this new-old religion, I have been enabled to overcome many physical

diseases, but what is more to me, is the way in which I have, in a measure, been able to overcome selfishness, jealousy, envy, criticism, and hatred in myself. Christian Scientists know that there is always work to do; that we must constantly work, watch, and pray, and in overcoming and mastering error, day by day, we shall eventually be able to solve the whole problem.

With the understanding of God as taught in "Science and Health with Key to the Scriptures," I have been able to demonstrate out of sickness into health; out of sorrow into gladness; from discontent and unhappiness into a harmonious, peaceful condition of thought. I am most thankful for this wonderful Truth which has revealed a new world to me through our Leader, Mary Baker Eddy, and my only desire is so to live that I may reflect Love as taught by her.

M. A. McC., Chicago, Ill.

MANY TROUBLES HEALED BY READING SCIENCE AND HEALTH.

IN May, 1899, I first heard of Christian Science. By reading the Bible and "Science and Health with Key to the Scriptures," I have been relieved of an abnormal growth, and many other ailments have been overcome which would have prostrated me had it not been for this Truth. My husband has been healed of smoking and the liquor habit, and of Bright's disease, pronounced by the physicians to be in its worst form. Many other troubles have been healed by the studious and diligent reading of Science and Health.

I know that God is with me in this work. I feel His presence by these uplifting thoughts, and know that I

am dwelling under the shadow of His wings and He is bearing me up with His hand lest I dash my foot against a stone. Under His protection, all fear disappears, and the sunlight drives away the clouds which would hide the beauties of the spiritual universe wherein man reflects his Maker.

J. W. M., Manchester, Ia.

MANY TROUBLES DISAPPEARED.

I SERVED as a volunteer in the Union Army from May, 1862, until July 6, 1865, and returned home a wreck. I was wounded three times, and ruptured in my left side by being thrown from my horse. As I grew older my troubles increased, and I became a physical wreck. This brought me into drinking, and I came near filling a drunkard's grave. I became unable to work any more. I then went, two years ago, to the Soldiers' and Sailors' Home at Erie, Pa., to die, as I thought my time was short in this life. After spending nine months there I came home to see my daughter, who was dangerously ill. After her death I intended to return to the Home again, but through a friend I got acquainted with Christian Science, and attended the first meeting on November 9, 1896. I learned there and then that I was God's child. I bought "Science and Health with Key to the Scriptures," and through reading it, and by kind advice from friends, I became able to give up all my idols; and I thank God to-day I am a *man* and *not a slave*. The book's teaching at first was a bitter pill, but now it is a sweet morsel to me. It cured me of the tobacco habit, which had continued thirty-nine years. I had to wear eye-glasses for sixteen years. Now I have no use for

them. My old troubles are all giving way, for Truth has made me free, and I thank God I am able to take care of myself and extend a helping hand to others.

S. M., Pottsville, Pa.

EPILEPSY AND OTHER DISEASES.

FOR twenty years I was subject to epilepsy, considered by *materia medica* to be an incurable disease. I have had as many as twelve spasms in a day, sometimes remaining unconscious for fifteen minutes.

I took medical treatment from two specialists in epilepsy, one in New York, the other in Philadelphia. They both said my case was a hopeless one, that it had become chronic, and the older I got, the more frequent and severe the spells would be.

I had other troubles, such as dyspepsia, a weak heart, and catarrh of the head and throat, and had taken six months' treatment from a specialist in catarrh. I had an operation performed and a piece of bone removed from my nose. One month after I had stopped taking his treatment, the catarrh was as bad as ever.

I spoke to a healer about taking treatment from her for epilepsy and other troubles. She said she would be pleased to give me treatment; but she did not think I would need it. She said she believed if I would study the Bible and "Science and Health with Key to the Scriptures" in the right spirit, and gain the understanding, I would be healed of all my ills.

I thought, as I looked at her, "This is certainly a good case for an insane asylum. The idea of my being healed of an incurable disease of twenty years' standing simply by reading that book, is preposterous."

One year ago last March I began studying Science and Health. In a few weeks the spells became less frequent and less severe, and in six months they ceased altogether. It is one year ago last August since I have had any symptom whatever of epilepsy. I have never taken a treatment, but have been healed of all my diseases through studying Science and Health and the Bible. At the present time my health is perfect, showing that Christian Science has accomplished in a few months what *materia medica* did not accomplish in twenty years. I never can be thankful enough for what Christian Science has done for me, as it has made a better man of me morally, physically, and spiritually.

C. S., Pittsburg, Pa.

HEALED OF ECZEMA.

MY attention was first called to Christian Science by friends in 1896. For over sixteen years I was a great sufferer from eczema, my trouble seeming specially aggravated during summer and winter. I tried many physicians, among them some of the most noted in the Western States. I consulted specialists in Montreal. I tried hot springs, baths, hygiene, electricity, patent medicines, — in fact, everything that came to my notice. All these efforts and remedies failed; in fact, each left me a little worse for the experiment.

A change of climate was suggested; my business was sacrificed, and I journeyed to the Pacific coast. I found relief for a time, but on returning to my former home a few years later, I was again afflicted as before. Other diseases now manifested themselves; such as indigestion, a general inaction, and, finally, partial paralysis.

It was in this condition Christian Science found me. My friends advised me to purchase a copy of "Science and Health with Key to the Scriptures." I received my book, and began to study. I did not appear to get much out of it at first, but I kept on reading, my health began to improve, and continued to improve, and I have enjoyed good health from that time until now.

I was in Alaska in February, 1899, and Southern California in August, and felt no bad results from extreme heat or cold; thus proving to me that one can be healthy in all climates with the understanding of Christian Science. I had been a constant smoker of tobacco for twenty-five years, but I gradually lost all pleasure in it. I realize more every day the wisdom of our Leader in the way the great work is being done through Science and Health, the Bible, and her various writings, freed from all mortal bias or interference.

W. R., Seattle, Wash.

HEALED BY READING SCIENCE AND HEALTH.

SEVEN years ago I was suffering with a complication of diseases, three of which eminent physicians pronounced incurable. The fall before I had lost a baby girl, and believing that God had taken her from me as a punishment, I resolved to lead a better life. I was continually studying the Bible, earnestly searching for the Truth, when one day I was led to take up "Science and Health with Key to the Scriptures," which, by the way, had been in the house for a year or more, and I had time and again pronounced foolishness.

The book opened at the chapter on "Prayer." What a revelation! I remarked to my wife, "This book is

all right." It was from that time my constant companion. It made the Scriptures plain, which before were meaningless. It made me love them, and in a short time I awoke to find my diseases gone. I found myself a *free* man; and although I am but a babe, I find I am happiest when I am living the nearest to the Truth as taught by our beloved Leader. Neither tongue nor pen can express the gratitude I feel towards the one who has given us this revelation. I can truthfully say that no money consideration whatever could cause me to part with Science and Health if I could not obtain another copy. I have not used a drop of medicine during these seven years for myself or family, while before that time I was spending all my living for drugs and physicians. But the physical healing is not all. The spiritual healing is the greatest of all blessings. This Truth that makes free, makes us free every way. it gives us the "peace which passeth all [human] understanding."

C. H. B., *Fruita, Col.*

STUDY OF SCIENCE AND HEALTH BRINGS MANY BLESSINGS.

It has been three years since Christian Science was brought to my notice. I then felt that it was the Truth and would bring freedom from disease and suffering. After reading the *Journal* one afternoon and evening, I retired, knowing I had found the Truth which would set me free. After a peaceful night's sleep I awoke very much refreshed, and as usual started to put on my glasses, which I had been obliged to wear for nearly eight years. I had scarcely taken them in my hand

before I realized that all supply was in Mind, and as I could not see how glasses could aid the sight God gave me I put them away and found I could see perfectly without them. Since that time I have had no further trouble with my eyes.

After reading *Science and Health* for nine days I found I was no longer the suffering, depressed, and heavy-laden person I had been previous to that time. I was absolutely well, being free from all the weaknesses with which many women have been bound, as with chains, these many centuries.

Many rich blessings have since followed the careful, prayerful, and systematic reading of "*Science and Health with Key to the Scriptures*." My Bible, first of all, is a new and open book to me.

F. E. R., London, Eng.

CHRISTIAN SCIENCE CURED THEM ALL.

THE first time I saw a *Christian Science Journal* was in 1893, and it awoke a desire to investigate. I got a copy of "*Science and Health with Key to the Scriptures*," and it has been my study ever since.

I have never joined any church, but I am convinced that the Christian Science Church is the true one. When I commenced to read this blessed book, *Science and Health*, I had chronic inflammation of the stomach, heart disease, catarrh, and a bad habit of chewing and smoking tobacco. This great Truth has cured them all.

When I commenced to read the text-book I was nearly sixty years old; my life and health are changed to boyhood's joy.

E. N. R., Chippewa Falls, Wis.

EXPERIENCE OF A RAILWAY MAN.

I DID not commence the study of Science and Health, on account of any physical sense of inharmony, but simply as an investigation of one of the topics that was absorbing so much of the attention of my friends; but, as the Divine thought grew in my consciousness, I found myself becoming better in both mind and body. About two weeks after I commenced my reading, I discovered that I no longer required my glasses, and I have not worn them since; at about the same time my nineteen years' belief in chronic constipation disappeared. I had been on the operating table for this last-named ailment, without benefit, and here it was relieved in less than three weeks and without my knowing it. I was also wearing a truss for a severe hernia. I could not stand or sit up without my truss, and the doctors expected that I would always wear it; but three and a half months after I commenced reading I dressed hurriedly one morning, forgot to put the truss on, experienced no inconvenience, and have never had it on since, and that is now nine months ago.

My weight was in the neighborhood of one hundred and thirty-two pounds, never over one hundred and thirty-seven at my best, and to-day I weigh about one hundred and eighty pounds.

B. S. J., Council Bluffs, Ia.

WHAT I FOUND IN SCIENCE AND HEALTH.

FROM childhood I seemed to have a terrible fear and dread of all sickness, and as soon as any symptom manifested itself I was frightened and took all the medicine

I could hear of that was thought good for that particular disease; but I was not satisfied with taking medicine. I thought my sickness was caused by some sin I had committed, and I would pray to God to forgive me, and try harder to please Him. When a temptation would come to me again, I would try at first to resist it, and then this thought would come, "The Bible says, God will forgive seventy times seven, and I will do this and then pray to God and He will forgive me, for the Bible said he would."

I was gloomy and fretful, and wanted to see no one. My mind was affected and my head hurt me for years. My back had been injured in childhood by a fall, and hurt me nearly all the time. My throat was sore every time the wind changed, and I had other troubles that seemed to need surgical aid. My eyes were affected; I had catarrh, and other ailments I have not mentioned.

This was my condition when I first heard the name of Christian Science. I shall never forget the day; it was one Sunday morning, when I asked one of my neighbors for a novel to read. She said she had none, but she had Science and Health, and offered that to me. I told her I knew nothing about it, but would take it to pass away the time. I read her book when she could spare it; I would read and then pray to know of God if it was the right way, and several days I kept on in this struggle. One night I prayed very earnestly to know if Science and Health was right, and all at once I seemed to hear a voice say, "Christian Science is what you need;" that settled the question for me, and I began the study of Science and Health in earnest.

I met a great deal of opposition. My husband

thought I was going off into something dreadful; said I might just as well read Tom Paine's books, and tried hard to keep me from being led astray from the Friends' Church. My friends shunned me, and one of the church members came and told me Christian Science was a lie, and all who taught it taught lies, and they knew it. I listened until she got through, and then quietly said, "I am perfectly satisfied." She seemed indignant to think, after her effort to save me, I was so calm and well-satisfied. She went away vexed, and never came again. In less than three months I was healed just by reading Science and Health.

When I learned that God does not punish his children with sickness and death, but sin brings its own punishment, a great burden rolled off me. I feel like a bird that had always been in a cage, and has been set at liberty. It seemed as though my feet scarcely touched the ground when I was first turned out of bondage, and I wanted to tell everybody I saw what Science and Health had done for me. Now I am trying to live Christian Science more and talk less.

D. L. B., Wichita, Kan.

ASTIGMATISM AND OTHER TROUBLES HEALED.

THREE years ago last June, I commenced to read Christian Science. Previous to this, my health had been poor for many years, and I had given up all hope of ever being well again. Some nine years before, I went through a serious operation. The physicians told me I would be a well woman in a year's time. As the years went by one after another, and I found their words were not true, I became discouraged, and was

very unhappy. I longed to die, as I thought this would free me from suffering. I was in this state of mind when Christian Science was brought to my notice by a dear friend who had just commenced to look into it. I had no idea that I could be helped by reading Science and Health, but as I read, I found there was a great deal in it for me. In three months' time I laid aside the glasses I had worn for six years. A specialist told me I would have to wear them the rest of my life, as I had astigmatism and was far-sighted, and if I attempted to go without them, I would injure my eyes. I have never worn them since the day I first left them off, and have not suffered with headache, neither have I had any trouble with my eyes. I sew, read, and do lace work by gaslight, and feel no ill effects from it. As I continued to read, one ailment after another left me. Now I can say, I am well; I am not only well but happy.

A. L. O., North Adams, Mass.

CONSUMPTION AND NEURALGIA.

I HAVE been studying Christian Science for nearly two years. I had consumption and I knew there was no help for me in medicine. After hearing of a friend's recovery from insomnia and neuralgia, I thought possibly I might be benefited.

This friend loaned me "Science and Health with Key to the Scriptures," and of course I wanted one, but as we were financially embarrassed I did not think I could buy one, but my mother loaned me the money to buy that and the *Quarterly*. Since then I have earned the money to repay her and get "Miscellaneous Writings," and subscribe for the *Journal*, etc.

It is unnecessary for me to state that I was healed of consumption and neuralgia, and that many other diseases are disappearing.

Through my understanding all the members of my family have been benefited besides a few other people.

H. D., White Cloud, Kan.

HEALED BY READING SCIENCE AND HEALTH.

WHEN Christian Science was presented to me I had just passed through a siege of diseases, under the charge of *materia medica*. I had constant care from a trained nurse for a year and a half, under the supervision of one of the best allopathic physicians of the city in which I resided. He tried all the latest methods in his efforts to overcome the troubles which seemed to resist all his efforts. At length after a year and a half he advised my being taken to a medical institution, where he hoped for better results. There, under the best care, I gradually regained enough strength to be able to attend to my own wants. In about six months I returned home, not well, but able to take care of myself.

Some of the former symptoms returned, and my physician was called upon again. He said there was nothing more he could do for me. He had tried everything that *materia medica* offered, and I must just bear the pain and hope for it to wear out.

At that time I received a letter from a sister living in New York asking me to come there and try Christian Science. She told me of one of her friends who had been ill for a long time and who was suddenly and completely healed through Christian Science treatment. This brought the subject to my notice. I was told it

was a method of healing without medicine. This appealed to me, as I had lost all faith in medicine. I was glad to hear there was such a system of healing.

I went to visit a friend who had passed through much sickness but was not healed by the treatment of physicians. When I saw her at this time there was a great change for the better in her condition. I was astonished, and asked her what she had been doing to produce this result. She said she had been reading a book "Science and Health with Key to the Scriptures," and using what had come to her from it. She loaned it to me and said, "You read it and see if you can be helped." I commenced to read that wonderful book, and while reading it I said, "One has to deny their senses to believe what is written here." Unconsciously I spoke the truth. I said, "I will try." I began to deny the sense of pain and weakness. One day soon after, my friend proposed to walk to her mother's, a distance of a mile. I was astonished at the proposal, as she had been accustomed to drive everywhere. I responded, "I can, of course, if you can." So we started, keeping in thought the statement in Science and Health, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action;" and this statement also, "No exhaustion follows the action of this Mind, according to the apprehension of Divine Science." We walked to the house, had a most enjoyable visit, and when we returned home, we found the statement was true, for there was no reaction or fatigue.

This was my first demonstration of the power of Mind over the body.

I continued to apply the teachings of Christian Science, and found I was gaining strength. In three weeks I went home, and the family were surprised at the change in me. I told them it had been produced by reading Science and Health, and applying the rules given therein. My mother said, "It is a good thing for you. Send for that book." I did so at once and never, from that time, have I taken a drop of medicine or used an application of any kind. That was more than twelve years ago.

I did not realize what Christian Science is, but by obeying the directions given in Science and Health, I received the blessing, and as I went on I desired to know more of Christian Science as the religion of Jesus Christ. My heart was filled with gratitude to God, and I desired to know something of the one who had brought this revelation to humanity. I began to learn who it was, and what she had endured in bringing Christian Science to the apprehension of mortals. At last I saw and felt the blessing of her love as it flows out to all people, to aid them in escaping the bonds of sickness, sin, and death.

A. S. B., Boston, Mass.

HEALED OF NUMEROUS DISEASES.

NEARLY four years ago "Science and Health with Key to the Scriptures" was handed me to read, and since then it has been guide and instructor, having healed me of numerous ills, the most troublesome being extreme nervousness and affected heart action, both claims seemingly hereditary.

For this healing I am very grateful, but if it were not

all one and the same leaven, I might say I am more grateful for the religion Christian Science gives me, — one which I can take with practical results into the office, the street, and the home; with it we have not only a constant rebuke to selfishness and sin, but a way is shown whereby these conditions can be overcome and forced to give place to nobler motives.

My gratitude to Mrs. Eddy for this revelation grows in accordance with my understanding of its great worth, and my effort will ever be to live it.

J. E. R., Chicago, Ill.

CURED OF SPINAL DISEASE.

IN the spring of 1888 my husband and I called on a family one evening, when the gentleman said, "We have that book on Christian Science." When my husband saw the book, he said, "That is the book we want." The next day we sent to Oakland for it. When the book came we could not read it fast enough. I read in the evening aloud to my husband, and in the daytime when he was at work I read to myself. Before I had read the book through, I was cured of what our family physician called incurable spinal disease. I was at one time overpowered by the sun, and the spinal trouble followed. One day, while reading the book, what I called my severe pain came on. I got up and began to walk about, when the thought came, "See here; I have been reading that God never made a pain; well, then, I can't have a pain if God never made one." I then went out in the garden and never thought of the pain again until my husband came home from work; then I said, "This

afternoon I had a pain, and I have not thought of it until now, and it is all gone."

I have *never* had a return of that complaint since that afternoon. We have followed, as near as we knew how, what our dear Leader teaches.

Many troubles have come to tempt us, but we have stood firm, and Science and Health has always been our healer and teacher.

C. A. C., Los Angeles, Cal.

HEALED BY READING SCIENCE AND HEALTH.

FOUR years ago I purchased a copy of "Science and Health with Key to the Scriptures." By studying it and the Bible, I was healed of what the family physician called catarrh of the throat. When he said he could do nothing more for me, I tried other physicians in Chicago and was finally advised to go to a specialist. I did so; and he said he could not cure me, but promised relief. He called my disease consumption of the throat.

The healing was perfect, and not a symptom has appeared since. We are a family of seven, and not one drop of medicine has been taken by any of us in four years. Before that the doctor was a frequent visitor at our home. We all thank God for this Truth, and may His blessing be with the ones who brought it to us.

C. E. H., Buffalo, N. Y.

YE MUST BE BORN AGAIN.

SINCE my earliest recollection the thought of invalidism has been held over me. All the diseases of my ancestors for generations seemed to be fastened upon

me, and I was in the hands of the doctors from babyhood up.

I was told by the learned profession that no power on earth could make me a well, strong woman; that my parents were not well; that I had inherited all this; that I must be patient and make myself as comfortable and happy as I could. My Sunday-school teacher would tell me it was God's will, and perhaps He needed me in His home above, and that I must prepare to die. The picture of heaven was drawn, to show me how lovely it would be. Nevertheless I wanted to stay on earth.

So time passed until nine years ago all hopes were lost of my being restored to even partial health, the physicians saying there was a complication of diseases, but the most serious difficulty was a tumor beyond the reach of surgery. As I was failing fast, it was not thought possible I could live longer than two months.

Just at this time, when I had given up very unwillingly to die, a lady living thirty miles away, hearing of me through my husband, begged him to have me read a book she owned, and said simply reading it had done wonderful things. I secured the book, opened it indifferently, little knowing its contents. After reading awhile, — shall I tell you the words which held me spell-bound, caused a load to fall from me, and lifted thought heavenward, in praise and thanksgiving? It was the words which, even to-day, seem illuminated: "There is no death." How fully that statement was accepted I scarce can tell, but it changed the entire current of thought. It caused me to say, "Go, take down the clothes prepared for the burial, put them with other clothing, for I am *not* going to die. God does not re-

quire it." My order was obeyed. How they pitied me for having false hope!

From that time medicine was discarded; everything burned which would burn, even to a porous plaster. Bottles were thrown away with their contents; and I read the wonderful, beautiful words of Truth.

As I had never heard of Christian Science before, I knew not where to find a healer. What was I to do? "Deny the evidence of the senses," said the inspired word, Science and Health. I did so when the senses cried out, "I am a reality and I will be heard." Many a hard battle was fought, and many a victory won. I have rejoiced over the downfall of many diseases, and realize how "trials are proofs of God's care."

M. J. D., Mansfield, O.

A GRATIFYING EXPERIENCE.

I WAS first led to investigate Christian Science a little more than a year and a half ago, through the influence of a niece, who came here from the State of Minnesota for a visit among friends and relatives. It needed only one glance into her face to tell us that a wondrous change had taken place, for instead of the weary, sickly woman who had never been strong enough, as we once knew, to endure anything, she was now the picture of health, life, and enjoyment.

Among the various articles unpacked from her travelling satchel I noticed a book entitled "Science and Health with Key to the Scriptures," together with a small Bible, both showing evident marks of having been used. I knew before this that she was an advocate of Christian Science, for her letters had frequently con-

tained references to the subject, but beyond some anxiety lest in her devotion to its Cause she might some time let herself or some of her family die, when medical aid might save them, I had treated the whole matter with indifference.

Now, however, indifference changed to wonder; from that to interest, and a desire to know for myself something about Christian Science; and before our niece departed for her own home, my brother and I had decided that we must at least subscribe for the *Journal*.

She advised us if we could not afford both, to get Science and Health first; this advice resulting in our sending for both at the same time.

Science and Health came to hand first; my brother commenced the study right away. He had not read the book through, when I noticed his pipe had disappeared; where, I knew not, but asked no questions, for I was only too glad to have it gone from sight. We had remonstrated with him so often about the use of tobacco, all to no purpose, that I instantly knew Christian Science must have credit for the victory now, and I began to look forward with hope for further victories. They were not long in coming, we can all see so many victories and so much of the goodness of God in everything when we once begin to open our eyes to Truth. About this time we commenced attending the Church services held here. A few weeks later my husband consented to give Christian Science a trial in his own case. For many years he had been subject to very sudden and dangerous attacks of an illness which often threatened his life, every attack leaving him prostrated in strength for several days after. Many doctors were tried, and much

medicine recommended had been purchased at the drug-stores, all in vain. He was growing worse, for his illness was becoming more alarming by becoming more frequent. Christian Science was the last and only hope. But it stood the test; he was saved, and is now a well man, endures work, fatigue, exposure to all kinds of weather with a cheerfulness I never saw in him before.

My own healing has also been most gratifying. I have been helped in such a general way, I can hardly make mention of any special illness.

Since the commencement of this writing, my brother has told me, for the first time, of how the love and desire for tobacco left him one day while he sat by the fire reading Science and Health. He said he felt all at once he should never want it any more, and immediately opened the stove door and threw his pipe therein, and has never wished to use it since that time.

If any one should wish to ask any more questions with reference to this, I shall be willing to answer them. In conclusion would like to say that I am thankful, truly thankful, every day and every hour, that God has given us so good and faithful a leader as found in the person of the Discoverer and Founder of Christian Science.

A. D. J., Battle Creek, Mich.

HEALED PHYSICALLY AND SPIRITUALLY.

SOME seven years ago I began to investigate Christian Science. For three or four years previous the subject had forced itself into my consciousness through various cases of healing among my acquaintances. These were not nervous or hysterical cases, and some of them were

cases of long standing. One of these was that of a married lady who had not walked for many years, the daughter of an eminent physician. A few treatments completely restored her, and the following year she made a tour of Europe with her husband. This demonstration interested me very much, and every time I thought of it something within said, "Investigate."

About this time I secured the text-book, "Science and Health with Key to the Scriptures," and began its perusal. My first impressions of the book were not favorable, but I was determined to give it a fair hearing, and as I persistently continued the investigation, the light soon began to dawn. I want to say here that I did not undertake the investigation simply to get relief from physical suffering, although I had been a mild sufferer from several chronic ailments for years, but I took up the study mainly because I was very much dissatisfied with the life I had been living for the previous quarter of a century. It was not satisfying. I longed for that peace which passeth understanding, but which I had not found.

When I began reading the text-book, I had been afflicted with a serious case of nasal catarrh for about thirty years. This was accompanied by partial deafness, impaired sense of smell, catarrhal headaches, frequent colds, etc. For over twenty years I had been a sufferer from stomach and bowel troubles, neuralgia, frequent malarial attacks, and other minor difficulties. With a view to getting relief from these various ailments, all of which had become chronic, I had taken medicine almost constantly during all these years.

By the time I had read the text-book through the first

time, these various troubles commenced to assume a milder form, and presently began to disappear, one by one, until all were gone. Thus I was healed physically as well as spiritually. These splendid results were not obtained in any miraculous way or in a brief space of time, but they were the fruits of a systematic course of study as laid down in the text-book, regular attendance at the services, reading Christian Science literature, a gradual growth in grace, a gradual putting off of the old and putting on the new.

In addition to my own healing there were two remarkable demonstrations in our family. A large tumor of three years' growth was removed from the neck of our son, a young man of twenty-five, by two or three months' treatment in Science. This tumor was as large as a man's clinched hand and exceedingly hard. One of our daughters was cured of an abscess in her head, the result of a severe cold, by two treatments, after many days and nights of suffering before she would accept Science.

W. A. S., Omaha, Neb.

HEALED BY READING SCIENCE AND HEALTH.

I WAS in poor health for eight years, and grew worse all the time, until at last I went to a hospital in Montreal and submitted to an operation. This left me in a worse condition in some ways than I was before. That was in November, 1894. We lived in Canada at that time, but the next summer we came to Vermont to take care of an old gentleman whose daughter is a Christian Scientist and is away from home all the year, except during the month of August.

I did not know anything about Christian Science. I remember telling my husband that I supposed Miss C. would preach her Spiritualism all the time.

By this time I had ceased to use medicine of any kind, having lost all faith in it, and was convinced that nothing but God could heal me. I could not believe that God was the author of sickness, but I thought I ought to be reconciled to my lot as long as I did not have faith enough to be healed. I prayed all the time for health, and believed I could find it if I only knew how. I felt discouraged and worried all the time.

This was my condition when Miss C. came home in August, 1896. I saw right away that she was happy and in good health; but to my surprise she did not mention her "Spiritualism" to me until I became very anxious to know what her belief was. One morning I introduced the subject, and found her very willing to talk.

I shall always remember the talk we had that morning. I accepted some ideas very readily, but when she told me about "Science and Health with Key to the Scriptures" I thought I would be on my guard, and not be led astray. However, I decided to read the book and see if I would be healed. I could not understand it, but I continued to read, for I was determined to give it a fair trial. In two days I was very much stirred up. I would lay the book aside, thinking I would let it alone, but in a few minutes would pick it up and read again. The third day I began to get better, but did not say anything about it, for fear I would get worse again. In about a week I became aware that a cloud was lifted

from my mind. I felt happier than I had for years, and was free from worry. Then I said I was getting better. I continued to study, for I knew I was being healed. I knew very little of the value of Science and Health. Although I was much better, I was not "every whit whole," and had many battles with error, but Truth was always victor. Last March I began to help others, and have found God a very present help.

C. A. M., Waterford, Vt.

CASES OF HEALING.

WHEN I began reading "Science and Health with Key to the Scriptures," two years ago, I thought I was nearing insanity, that I would either lose my mind or die of a broken heart. I seemed to be surrounded by trouble. I had been a member of a well-known church for twenty years, and although I tried to serve God and earnestly prayed to Him for help and guidance, yet He seemed too far away to hear me. In this seeming state of desperation I took up Christian Science. Within a few days I seemed to enter a different sphere. I became acquainted with God. I found that He was very near to me, that I was not alone and friendless, that He did love me and had always loved me. What a blessed revelation it was to me! A ray of God's everlasting sunshine poured into a weary, heavy-laden, sin-sick heart. It came to stay to dispel sorrow, sickness, and sin.

At that time I was wearing one pair of glasses all the time for the belief of astigmatism, and when I wished to read or sew I put on the second pair. In less than a month after I began reading Science and Health I laid

off both pairs, and I know that I can see just as well as I ever did.

My daughter when but four years old was stricken with hip disease. Everything that money could do for her was done, and I feel like saying that every conceivable form of torture was put upon her. For ten months she lived in an iron brace, eight months she lay in bed with a weight on her limb. After these months of torture the attending physician said nothing but an operation would save her life, that it would be necessary to take out a portion of bone in the leg about six inches long. It seemed to me that she could live but a short time.

After a day of earnest prayer and thought I said to the physician, "You cannot operate on my child; if she must die, I am ready to give her up." He left the house, saying, "I can do no more; I leave the case with you." I carefully nursed her day and night. I watched her. I saw her grow a little stronger, a little brighter. The weight was taken off, and after three years of anxious care she stood up on crutches, one limb three inches shorter than the other. She grew strong enough to walk without crutches, then she wore a cork sole shoe. She was very delicate and could endure but little. Just previous to my taking up Christian Science she seemed to pass into the last stage of consumption. She was treated by two of the best physicians in the town where we lived, but was not helped. I then took her to one of the best physicians in Chicago. He said nothing could save her, that she had inherited consumption, and could live but a short time. Again I believed that I must give her up. Then and there I took the little

book, *Science and Health*, and through it I got a better understanding of God as Life, Love, Truth. In one night she was healed of consumption. This was nearly two years ago. She has also been healed of astigmatism, after having worn glasses for ten years. She has laid off the cork sole shoe, and while one limb is yet a little shorter than the other, the lameness is hardly noticeable. This is the greatest demonstration we have had of God's love and power, but we have many others, each one enough to prove beyond any doubt that divine Love can and will meet our every need. Words cannot express our gratitude to dear Mrs. Eddy for her book, *Science and Health*, which is our "daily strength for daily needs." I would like to tell her all it has done for us.

M. L. S., Chicago, Ill.

ANÆMIA HEALED.

BECAUSE many would-be friends complain, and others remark that the instances of healing never show what is being done in England for the glory of God and the advancement of Christian Science, I offer three testimonials.

A little over two years ago I heard of Christian Science and attended the opening service of our new church. At the close of that first service I bought "*Science and Health with Key to the Scriptures*," and after reading it for nine days I became healed of a malady I had borne for thirty-five years; periodical attacks of biliousness and severe sick headaches, laying me aside for days together. I had tried every known remedy and had studied physiology, hygiene, chemistry, etc., to obtain relief and possible cure, but all failed.

I have not had a single attack since, or taken a grain of medicine of any kind. I can now enjoy a sail on the stormy ocean without even a sense of sea-sickness, but instead receive the greatest pleasure and enjoyment from a sail on the ocean wave.

But more. With growth in the divine understanding I am becoming a healer of others. In November last I was informed of a man dying in our Croydon Hospital. He had been sent there after his doctor had given him up. His complaint, anæmia, was of the worst kind. There apparently was not a drop of blood left in his body. Every means was resorted to by the doctors, but of no avail. After he had been there a week the doctor gave him up, telling his wife nothing could save him, and it was expected he would die during the night; but see the result: I declared the Truth, and the demonstration of the Truth in relation to this dying man resulted in his awaking in the morning quite well, quite strong. I visited him, found him up and dressed, and he is now doing his daily work again. I distributed Christian Science literature to ten other patients.

In the month of December, 1899, a patient in the same hospital underwent an operation; he caught cold, erysipelas set in, had brain fever, temperature rose to 107. I called at the man's home, got permission to treat this case, and sent word to the man himself (I was known to him). Four days after treatment I visited the hospital. The man had recovered. A few days after he left the hospital and is now quite well, back at his employment. To our triune God — Life, Truth, and Love — be all the glory.

H. F., London, Eng.

INTERESTED THROUGH READING SCIENCE AND HEALTH.

I HAVE heard it argued that all who come into Christian Science become interested through the healing. I did not become interested through a desire for healing, but through reading "Science and Health with Key to the Scriptures." It explained the Bible so that I could understand it. I could not understand it previous to reading Science and Health, although I had tried to do so. I was also very much impressed by this fact, — that Christian Scientists practised their religion as well as preached it.

After learning of the benefits to be derived from this beautiful Truth, I had a great desire to be able to help others who needed the help Christian Science could give. With this thought I began to read and study Science and Health. After several months, I was healed of a disease of five years' standing. Besides taking many kinds of patent medicines, I had been treated by several of the best physicians, and seemingly helped at times, but never healed until I was healed through the understanding of the Truth.

M. E. C., Cambridge, Mass.

HEALED BY READING SCIENCE AND HEALTH.

WHEN I came in contact with Christian Science I was hopelessly miserable. I felt as if life were a failure and there was more sin and suffering than anything else. Afflictions of many kinds had fallen thick and fast around us. Some were such as could be put down with a brave heart, but those which struck at me through my children were more than I could bear. I lost courage,

my health failed, and I was so miserable and cross that I wonder at my husband's patience with me.

About this time I had occasion to spend several months in New York City, and there I was thrown with Christian Scientists. I was at once impressed with their cheerful, happy, loving ways. This was so unusual that I knew there must be some power back of Christian Science, and when in the course of conversation they told me that right thinking was the basis of right acting, and if one's thoughts were filled with good there would be no room for evil, it at least made me think. I attended the church three times, and it never failed to bring a sweet sense of peace and cheer.

After I left New York I studied the Bible closely and soon found that Christian Scientists put the proper interpretation on it, and I wrote to New York for Science and Health.

Strange to say, at this time I had a great desire to read this book. Drugs had failed to help me, but I did not suppose Christian Science would heal me physically. I only hoped it would bind up my broken heart and show me how to be better and how to help others. It did more than this; far more, it healed me of sick headaches, indigestion, internal trouble, terrible colds and coughs, and many other things; but the sweetest thing and the one I am most thankful for was, it taught me how to *love*.

Out of my heart of hearts I thank and love Mrs. Eddy, not only for my own healing and saving, but for those whom I have helped. It may bring joy to them, but it brings more to me. I have had difficulties to overcome, but "His grace is sufficient."

A. C. B., Macon, Ga.

HEALED BY FAITHFUL STUDY OF SCIENCE AND
HEALTH.

THE half can never be told of what Christian Science has done for me, but I desire to relate my healing of inherited consumption. It was five years before I could say, with solid conviction, I am healed, — healed by the Truth as revealed to my understanding by the study of Science and Health. The healing was the result of constant and earnest striving to know the Truth which will make all men free. Science and Health was my healer. My mother and all her family and also a sister of my father's had passed away with lingering consumption.

My sister and myself had received our so-called inheritance of the flesh, — consumption. We were both given up by the doctors as incurable. I was confined to my bed the greater part of twelve years. The last physician whom I employed was a noted practitioner, a specialist in San Francisco. He was well known in Europe as an eminent physician. He knew of no climate that could help me. He said, "I can only compare you to a sensitive plant. Touch you with either heat or cold and you wither." Such was my condition until I became a student of Science and Health. I have been healed six years, and am now trying to do all the good I can in the name of him who said, "He that believeth on me, the works that I do shall he do also."

If there are any who are waiting longer than they wish for their healing, let me say, "Be of good cheer, it will certainly come, if you trust and faint not."

L. A. Y., Los Angeles, Cal.

AWAKENED TO HEALTH AND HAPPINESS.

ABOUT four years ago I was liberated from bondage by the still, small voice of Truth. When I first heard of Christian Science I was at a sanitarium. The physician told me that a doctor who would say I could be healed, either knew nothing about his profession or had no regard for the truth. That night my pillow was wet with tears. Suddenly the sweet thought came, "The doctor is mistaken, you will get well." The tears were wiped away, and I rested sweetly.

In a short time I received a letter from my mother, which told me of the healing of a friend who had been an invalid several years, and whose case was considered hopeless. She had been under the constant care of prominent specialists in the North, and finally, when all material means had failed, she, as a last resort, had Christian Science treatment and was healed. She sent me the name and address of the lady who had treated her, with the request that I apply to her for help.

The thought of Christian healing appealed strongly to me, but I did not understand how a lady in Chicago could help me, while I was so far away. I thought if this is God's work, why cannot I go direct to Him for help? This I decided to do. I went home, and while using material remedies, I prayed to a corporeal God to bless them, and to please *let* me get well.

Seeing that our prayers and remedies were unavailing, we decided that travel and a change of climate would prove beneficial; so we went to Texas, travelled from place to place, drank mineral waters, and consulted physicians. Finally, we went to San Antonio, and I was

placed under the care of a noted specialist. After four months' faithful work he gave up the case. He was puzzled to note that the medicine had the opposite effect from that intended. The last physician who treated me gave me morphine in large doses to quiet the terrible agony I suffered at times. He did not hope to cure me.

About seven years from the time I first heard of Christian Science, I was visiting my mother in Mississippi. A young lady called, whose presence animated me with hope. I had met her in San Antonio a few months before, where she had gone for treatment, and judging from appearances, I thought she would never get well. At the time of her visit she seemed the very embodiment of health and happiness. I said at once, "What has brought about this wonderful transformation?" She told me about her healing and about Science and Health, and that many were healed by simply reading it. I saw in the expression of her face, and felt by the mental touch, that she was in possession of the Truth for which I was famishing. I said, "What you have I want." I ordered the book from the nearest available point. So hungry was I that I could scarcely wait for it to come. When it did come, on my birthday, I gave myself up entirely to its perusal. Day by day I read and pondered the words in my heart and was *awakened*. Never shall I forget the sweet uplifting that came. I forgot I had been sick, I forgot all else, in a sweet realization of the ever-presence of Love. In a short time I was healed. The last four years have been years of health and happiness, and I owe it all to Christian Science.

J. M. M., Houston, Tex.

LOVE SUPPLIES ALL OUR NEEDS.

AFTER reading Science and Health for some few months I saw that I must stop hating. At that time my sense of hate was centred on one who had been with me in a mining enterprise and who caused me to lose a large sum of money. By meeting the thought of hate with love every time it presented itself, it was finally utterly destroyed in my own consciousness. About that time, in my efforts to be established as a Christian Science practitioner, our finances became very low, and with nothing in sight from which to replenish our stock of needful things. With the cupboard about empty and the rent almost due, error screamed louder and louder, and the greater the lack seemed to be the harder my wife and I worked to meet it with Truth, but seemingly without success. When our cash on hand got down to thirty cents, with rent due and no sign of an income, there seemed to be but one thing to do and we did it. We sold our household goods and went to boarding.

I then looked for material work, but still held in thought that I had God's plenty and would demonstrate it. I could find nothing to do but to solicit orders for a coal firm, and that did not bring much income. Going about in this work, I went to the gentleman above mentioned to get an order from him. At this meeting (though we had stormy ones before) there was not a sign of that old evil — hate — present. Meeting him again the following day, he requested that I should join him and his partner in their business. The thought of becoming his partner had never occurred to me. The proposition was that I was to put in no money and get one-third of

the profits of the concern, to which I agreed, and with the result that during the past eighteen months I have had our living expenses out of the business, and on December 8 last received thirty-five hundred dollars cash as my share of profits.

L. H., St. Louis, Mo.

HEALED BY READING THE BOOK.

Two years ago I knew nothing whatever of Christian Science, and when it was first brought to my notice, I asked numerous questions in regard to it in a skeptical way, having no faith in such a thing as mental healing. For upwards of fifteen years I had been an agnostic. In my early days I had been a member of a Protestant church, and not having received the comfort and peace I was looking for at that time, and becoming, in consequence, very much dissatisfied, I finally drifted away from religious circles altogether, until I became practically an infidel, or at least an agnostic.

When asking questions about Christian Science, I was referred to *Science and Health*, and commenced reading this book. At first I was puzzled, but stuck to it (for I was looking for the Truth at this time), and having imbibed somewhat of the spirit, conceived the idea of putting it into practice. For some time I had been compelled to wear glasses specially ground for a bad case, as the oculist pronounced it, of astigmatism. If I did not wear them when working, I would soon have a headache, which would compel me to stop. I was enabled, through the simple reading of this inspired book, to lay aside these glasses, and have not felt the need of them for more than eighteen months. Also I had been an invet-

erate tobacco smoker for a number of years, and considered this habit my chief source of enjoyment; but at the same time that I removed my glasses, I stopped smoking, and have not had any desire to resume the habit from that day up to the present time.

But more than this, far more, is the wonderful revelation of the Truth, the finding of a God that can be understood and reached.

Once more I wish to express my gratitude to the Founder of Christian Science and author of Science and Health, and my daily prayer is to obtain more and more of the understanding which is set forth in her cherished works.

J. P. J., Chicago, Ill.

HEALED BY READING SCIENCE AND HEALTH.

ABOUT four years ago I met two young ladies who told me of their, to me, wonderful healing through Christian Science. They were very earnest and honest, and as I had an opportunity to watch their every-day life I had positive proof that they had perfect health without the use of drugs, — and no fear of food, climate, or disease; above all, they had peace and happiness. These things I desired above all else, for I was a great sufferer, with a miserable disposition, and was afraid of everything in the world. I was afflicted with catarrh, female trouble, lung and throat trouble, neuralgia, rheumatism, and indigestion.

I was a physical wreck. The doctors had failed to cure me of anything, but for a while relieved me somewhat. Soon I had to drink hot water and apply hot water as my only relief from pain.

What happiness I experienced when I became convinced that God had not sent this suffering on me, as I had been

taught. I persuaded my husband, who was bed-ridden, to try the Christian Science treatment, and he was healed in a month.

I thought as soon as I could afford to pay for treatment I would take it, but felt in no hurry, as I had suffered so long I had become accustomed to pain and was in no fear of immediate death.

While I waited I bought a copy of "Science and Health with Key to the Scriptures," by making a sacrifice. I went to the Christian Science Church regularly, and listened to every conversation on the subject, picking up crumbs of Truth, for I was starving, suffering, and miserable.

I accepted willingly the statements I read in Science and Health, whether I understood them all or not, and to my astonishment I began to get well without treatment from any one. Nothing I ate hurt me; weather began to lose its power also.

As sunshine banishes clouds and light darkness, the diseases disappeared from my body. I have used no drugs and am in perfect health; and this healing, being lasting, caused my relations to know that in Christian Science there is help for the sick when doctors fail, so they are now in health also, having tried the same fountain from which flows only pure, good water—Truth's fountain—Science and Health.

A. L., Dallas, Tex.

HEALED AFTER MATERIAL MEANS HAD FAILED.

IN the fall of 1895 I first heard of Christian Science. I was at that time confined to my bed with no expectation of ever recovering, as my physician, who was one of

the leading physicians in Philadelphia, where I then resided, had told me he could do no more for me. I had undergone a serious operation in the hospital, where I remained four months without receiving any benefit. I was then brought home in a much weaker condition than when I went. I kept my room and most of the time was confined to my bed, eight months longer, until Christian Science was brought to me. The operation at the hospital had greatly aggravated the nervous prostration from which I was suffering in addition to many other troubles. The stomach could not retain food. I was wasted to a skeleton. The eyesight was badly impaired from a painful form of astigmatism. There were times when I could not bear the light, and other times when I could not endure the darkness and had to keep a light burning all night. I was fitted to glasses, but was unable to wear any of them. Words cannot describe the agony of those months, both mental and physical, but Christian Science has changed it all, giving me a new heaven and a new earth; the heaven and earth of the scientific understanding of God as Love, who heals all our diseases.

From a condition of extreme suffering and emaciation, I have come to a realization of perfect health, strength, and happiness, through the teaching of the Christian Science text-book, "Science and Health with Key to the Scriptures."

I. F. L., Baltimore, Md.

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